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STEWARDSHIP

THE MEANING OF CHRISTIAN STEWARDSHIP*

By Julius Earl Crawford.

HISTORY bears record that in every age individuals or groups have had the stewardship idea in one form or another. The Church has always taught stewardship, more or less, though spasmodically and intermittently. Its stewardship teaching during a major portion of the Christian era, has been from the viewpoint of externalism. The chief, if not the sole purpose of this teaching was to reap an immediate harvest of funds.

Prior to the twentieth century the use of the word "stewardship" was limited almost altogether to property relations. The prevailing view of Christian stewardship even until recent years was that of "the Christian doctrine of the believer's relation to property." And the principal thing stressed with relation to the Christian's relation to property was the giving of money.

But a new day has dawned. Since about 1900 there has been a more steady, persistent widespread interest in stewardship teaching than ever before. . . . The United Stewardship Council was formed in the fall of 1920. This Council is composed of the Stewardship Executives of all Protestant denominations of the United States and Canada desiring affiliation. From its first interest which was to raise money for a missionary budget, the group of stewardship leaders and executives grew to regard the promotion of Christian stewardship as its main work. This revival of interest in stewardship was not confined to North America. From about 1910 to 1913 it began to assume world-wide proportions.

NEW EMPHASIS LEADS TO NEW INTERPRETATION

More significant than the fact itself of the new emphasis growing out of organized group efforts to promote stewardship, and of greater value to the kingdom than any increase in church contributions brought about by stewardship cultivation, is the new interpretation of Christian stewardship to which in-

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tensive individual and group study stimulated by this new emphasis has led.

In the earlier stages of the modern stewardship movement the statements of Christian stewardship principles were mainly a dogmatic and legal insistence on the Jewish tithe. The conception of the church, however, has been gradually altered and enlarged, in the light of the principles of religious education, to include the practice of stewardship in the whole life, making it correspond more truly with the spirit and teachings of Jesus.

The old point of view has given place to that of Christian motive and the primacy of persons among all values. This has changed the major objective. For from this viewpoint it is clearly evident that the primary purpose of stewardship is not increasing church finances or augmenting benevolent budgets, but rather the development of Christian character. Its aim is the full consecration of the entire self, the practice of life on its highest level, the richest possible experience through the management of life and all its resources for God and the good of all.

There are elements in the present-day stewardship presentation which seem to be new, because they have hitherto been unemphasized. For nothing that we have of personality, powers, or possessions is exempt from the law of stewardship. Christ's stewardship teaching covers the whole range of man's accountability. When related to property it embraces all the methods both of acquiring and distributing wealth—money-making, money-giving, money-saving, and money-spending.

But stewardship is vastly greater than the money question. The personality of God is wrapped up in it. An impersonal God could not own anything. But since God is personal, he may be thought of rightly as Creator, Owner, Upholder and Giver of all things. Christian stewards recognize and acknowledge God's proprietary ownership and their trusteeship of the farm, of the factory, of the store, of the money in their pockets, in banks, mortgages, and stocks, and of any other material, as well as of spiritual values.

Money-giving should be an act of worship and should be lifted out of the sphere of legal requirements into the realm of love. The love of Christ constraineth us. Love in action is stewardship. Love conquers selfishness. The thirteenth chapter of First Corinthians is not mere sentiment; it is sound practical stewardship philosophy. Love must and will find expression. Where love fails to win force is helpless. We cannot substitute the mallet for the magnet as a means of winning willing subjects for the King.

A Stewardship doctrine based on anything less than a grasp of our Lord's viewpoint as revealed in the great body of his teaching is surely not for this time. We should always think of all life in relation to the program of Christ. For life is a unit, and is so set forth in the New Testament. We cannot be faithful stewards if we undertake to give one thing and withhold something else that God wants. To understand Christian stewardship we must understand the attitudes of Jesus toward the whole of life.

DEFINITION

What then is Christian Stewardship? It is the recognition and fulfillment of personal privilege and responsibility for the administration of the whole of life—personality, time, talent, influence, material substance, everything— in accordance with the spirit and ideals of Jesus.

* * * * *

The preaching and teaching of Scriptural stewardship will issue in lives joined in sacred partnership with God. Wealth accumulated and administered with a due sense of personal responsibility to God will drive back the ominous and menacing tide of materialism and win one of the mightiest victories in the history of our holy religion.

In view of the expanded and expanding conceptions of Christian stewardship, the dynamic motive of love from which the stewardship attitude and practice spring, and the urgent need of the modern Church for this safe-guard against spiritual peril, is there any other task quite so imperative as that of awakening believers everywhere to the privileges and obligations of stewardship, and to its vital relation to all forms of Christian advance?

STEWARDSHIP FINDING ITS PLACE

By Rev. J. H. White, D. D., Pittsburgh, Pa.

THE caption carries the implication that the development of Christian Stewardship is not yet finished—that it has yet to establish its boundaries and find its functions. The fact is, Christian Stewardship is yet in the *process of realization* in the Church and in the minds and hearts of many Christian people.

What may be called the modern development of the thought and principles of Christian Stewardship dates back but little more than two decades. A few publications began to appear as early as 1903 which set down the basic principles involved and Christian minds began to analyze and apply the Scripture teachings regarding material possessions and human talents in their relation to God and His kingdom. Among the earliest of such publications was the little book, "The Victory of Mary Christopher", by Doctor Harvey Reeves Calkins, who was at that time a missionary of the Methodist Episcopal Church in India. A little later from the pen of the same talented author came the more extended treatise, "A Man and His Money", which is a classic among stewardship books and remains today one of the outstanding ones among the standard books of reference on the basic principles of Christian stewardship.

During the twenty years or more since the rise of this movement the efforts at stewardship education have gone forward in a more or less general and effective way in the churches of all denominations, particularly our own. Sermons have been preached on the general subject in every pulpit, stewardship study classes have been held, stewardship literature has been distributed, and presumably read to a greater or less degree. Yet the

progress has been slow. Stewardship takes time to win. Because it goes so *deep* into the soul of a man, if it enters at all, it requires the serious consideration, the careful weighing and the deliberate determination, which underlie the *profound conviction* which a man must arrive at before he will accept and proclaim the lordship of Christ over himself and all that he has, which Stewardship requires.

Stewardship, like the soul-deep spiritual message of God's prophets of old, must be "line upon line precept upon precept", repeated, taught again and again, before it will have its way in human hearts and lives. Stewardship, like any deep-going thing, the iceberg going down a thousand feet into the sea as it floats on its irresistible way, or the upheaval of the shore line of a continent in the mighty earth movements of the Creator, must move slowly. Therefore, we need not be surprised to find that the majority of Christians, even outstanding leaders among them, in our churches today do not yet get the *real meaning* of Christian Stewardship. Very evidently a large number of leaders in our churches still think that stewardship is a *method of raising money* for the Budget. So, they link it up with their plans for the Every Member Canvass. And, when a stewardship conference is announced, many will say in these difficult financial times, "O, I don't think I want to go, for it will just be an appeal for money, and I haven't any money to give".

Just this week I received a letter from Dr. Calkins, the author of the books referred to above, in which among other things he says: "My one source of disquietude is now, and has been for years, that the stewardship movement has been strangely interpreted as an 'efficiency' program, to bring in commensurated church support: I mean the general public (Christian public) when it speaks of Christian stewardship has in mind church budgets and missionary need."

We still have *much distance to travel* in the realm of stewardship ideas and teachings.

It is well that we define again in our thinking the scope and meaning of stewardship. The writers of recent years who have thought out carefully the stewardship conception have made claim, and that correctly we believe, that stewardship begins with an emphasis on the *primacy of persons.* It is not a debatable question with us United Presbyterians that our God is a *person.* Hence, we do not need to waste time and space in discussion of that fact. Also, it is accepted without controversy that we, his intelligent creatures, are persons. What the Christian mind needs to realize afresh, however, is that the element of personality, with its implied responsibilities and powers and duties, enters into and carries through all our relationships Godward and manward in regard to life and all the things which our life holds.

My life and yours are responsible personalities, directly related to the Supreme Personality, who is our gracious loving and bountiful Heavenly Father. He gives us everything we have; He blesses and makes effective the labor of our brain and hands; He gives us power and ability and opportunity to grow in strength

and usefulness and gives "power to get wealth". Our life, and all that it contains and possesses, is "bound up in the bundle of life" with Him and His Son Jesus Christ. We must live and act *in conformity to that fact.* That is Christian Stewardship.

We meet the tendency face to face in every realm of life to go directly counter to this crucial fact. *We know* that God *is* our father—a loving, sympathetic, real person. But when we get into the sector of economic and material life, we just gloss over that fact and seemingly lose all consciousness of it. Our economic system is an impersonal thing. However kind-hearted and sympathetic men may be, and they *are* as kind and sympathetic as they ever have been, when it comes into the economic area of life they are bound hand and foot with a system of "absentee ownership" which controls the whole process of production and distribution, and demands "adequate return on investment" to the degree of rendering those operating the processes almost entirely lost to any personal responsibility.

It is not our business, who teach stewardship, to enter the field of economic administration directly, but it is our responsibility to proclaim and practice the fundamental fact that God who is over all is the great Giver and Bountiful Benefactor and is the Lord and Master of *all of our life.* And as we live the life which *manifests* to the whole wide world that it belongs to God", steadily, surely, little by little the accepted standards of Christian stewardship will become the controlling factors in men's lives.

The central point of emphasis in Christian Stewardship is, that there is a *divine relationship* in life. I am not my own master, to live my life as I please in utter selfishness and disregard of God or of others. Life is sacred. The talents and endowments and powers of life are sacred. The goods in my hands, the material possessions of life, are sacred. With all my powers and talents and influence and wealth of whatever kind, I am *owned of God.*

That is why stewardship is not a matter of budgets and offerings and canvasses and efficiency programs. It is *concerned* with such things, of course; it covers all those things, but infinitely *more.* It has to do with *life itself* in its supreme relationship to God.

For this reason a number of denominations have placed their time of stewardship education as far away as possible from the financial canvass. I am not sure but it is the wise thing to do.

Let us keep clear in our minds, and teach it everywhere to all our people, that stewardship deals fundamentally with Christ's lordship over our lives. It permeates into every area of life. When it gets into the area of material wealth, it has its sacred token, its sign of recognition of the ownership of God. The Scripture reveals it far back in the beginning and weaves it into the lives of those who are called into fellowship with God and carries it down even to the new dispensation of "grace". The separated portion is the sacred sign, the recognition of God in the wealth of the world. "The tenth shall be holy unto the Lord."

The essence of Christian Stewardship is fellowship with God.

RE-VIEWING STEWARDSHIP

By Rae Daysley Tucker, Philadelphia, Pa.

STEWARDSHIP is the Christian's law of life. It does not primarily refer to property and money though it includes these. Paul writes of "Stewards of the mysteries of God".

It might be well to refresh our memories on the meaning of "Steward". The word "steward" as used in the New Testament emphasizes the closeness of fellowship with God in this attitude toward one's possessions. Whether recognized and acknowledged or not, man instead of being owner, is a steward, a trustee—a partner of another. Man is only the administrator of the property which is his Partner's.

The royal doctrine of stewardship has been too often narrowed as if it were a financial plan, whereas it is a fundamental principle, an attitude which underlies the whole meaning of life itself. The New Testament concept of stewardship in its full sweep involves all the factors of life. The stewardship of time, strength, skill, special talent, of education and social privilege and of opportunity are all equally vital with the stewardship of money.

"Life is a trust, a stewardship". That is Jesus' idea of being faithful which we have so pitifully narrowed. He does not talk of being faithful to a creed or commandment but of being faithful in what has been committed to us. Life is not just a probation which ends in reward or punishment in another world. It is a power and a possession which we are to use.

This thought of life as a great trust has many sides. There is the stewardship of Time, of Prayer, of Personality, of Power and of Business.

PRAYER

Prayer is the largest available source of power known to, or committed to man. It is a trust to be used for God and in the promotion of God's Kingdom. "Prayer is the soul's sincere desire, uttered or unexpressed". Stewardship makes us accountable for this privilege and opportunity. There is no greater service than prayer. It is the most exalted stewardship.

PERSONALITY

By this is meant all those facts of a man's life, such as privilege, opportunity, experience, talent, education. These are to be recognized not only as blessings merely to be selfishly enjoyed but also to be faithfully administered as a stewardship. The educated man is, for this reason, under obligation to render high social service in the community. A person possessed of talents is under obligation to make his talent a blessing to others.

Stewardship is the Bible's way of saying that all we are and have belongs to God and is entrusted to us to administer, not for self alone, but as a partner for the work of the Kingdom.

MONEY

To talk of stewardship as if it were merely a means of raising money is totally to misrepresent the Scriptural teaching. On the other hand to talk of money as if it were something sordid and unspiritual is equally to misrepresent the teaching of Scripture concerning money.

Everywhere the Bible reveals God

as deeply concerned about the relation of man to his possessions. Paul says that God intended that all things he made and bestowed upon men should reveal Him and be a means of fellowship with Him. "Money is the root of all evil", is sometimes quoted but it is the "*love* of money" and nowhere does the Bible speak of money, property or wealth as being inherently evil. But rather "Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers as it is this day." (Deut. 8:-18)

When money is properly used it may be a window through which we may catch a glimpse of God. "Bring ye all the tithes into the storehouse that there may be meat in my house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it." (Mal. 3:10)

Money is stored power. It is a reservoir of our vital energy from which we draw power for service. We may go into all the world and preach the Gospel while we carry on the everyday work in the place where we are. We can by our money talk in the languages of every people and tell the old, old story of Jesus and His love. We can heal the sick, give sight to the blind, care for the fatherless, teach the untaught and feed the hungry. When we fully realize that our money is ourselves and that where our money is there we are, then giving becomes a glorious ministry.

Money talks; money reveals men; it expresses what its possessors actually are. A man may "bestow all his goods to feed the poor" but if he has "not love it profiteth him nothing".

Money is life. Christ says, "If any man will come after me, let him deny himself and take up his cross and follow me". Jesus is not asking for a physical dying but for a spiritual act. He wants a certain attitude of mind and heart. He wants men to die on the cross of their motives and purposes. How can we comply with this demand of Christ to take up the cross? If we are His stewards, we can take our money, which is ourselves and make it the cross of self-sacrificing service on which to die. When our money is distributed it is ourselves being scattered abroad. Isn't that a wonderful way to look at it? This is the secret of Christ's words. "He that loseth his life for my sake and the Gospel's shall find it." When we obey in the spirit of love we find the fullness, the joy, the glory of His life and sacrifice and service.

GUIDES FOR GIVERS

Many of us without a doubt are saying, "I want to live as a Christian steward and to handle my money more thoughtfully. The Scriptural rules for giving are plain.

1. *Cheerfully.* "Every man as he purposeth in his heart, so let him give, not grudgingly or of necessity for God loveth a cheerful giver". (2 Cor. 9:7)

2. *Liberally.* "The liberal soul shall be made fat; and he that watereth shall be watered also." (Prov. 11:25)

3. *Systematically* and *Proportionately.* "Upon the first day of the week let every one of you lay by him

in store as God has prospered him, that there be no gatherings when I come." (1 Cor. 16:2)

The practice of stewardship of money should help us to the practice of stewardship in our whole life. As we set apart a definite portion of our money, so too we set aside for special Kingdom service in the church and elsewhere a separated portion of our time, our skill, our particular capacity, to remind us of God's entire ownership of us in every single phase of life.

We realize now that money is not the whole of stewardship, nor even the most important part of it but we feel that we can begin most tangibly with money. As we realize that our money giving is self-giving, our stewardship merges itself into a glorious partnership with Christ and all those who are in any way forwarding the Kingdom.

"TRY ME"

By Rev. John E. Simpson, D. D., Buffalo, N. Y.

THESE are times that try men's souls." How oft we hear it! It sounds well, but it isn't true. There have been times when men's souls were tried. Among these are the "Persecutions" under Nero and the "Killing Times" of Scotland. But to apply such an expression to the times through which we are passing is to put our souls on a pretty low level.

These are times, rather, that try our *ability to rise above material losses.* Many have been unable to do so. Forty-six members of a certain fashionable club in one of our large cities recently committed suicide rather than step down to a lower plane in life. Others simply stand by the stream of life and say, "Alas it was borrowed". On the other hand, there are those who have adjusted themselves to the new conditions in a way that deserves the admiration of all.

Moreover, these are times that test our *Generosity.* Never has the Master's command, "Give ye them to eat", placed so great a responsibility on the hearts of His followers. The load has been great, but the reward is certain. For, says the Christ, "ye have done it unto Me". In the realm of the Church there have been some glorious expressions of sacrificial passion for His Kingdom. A lone woman of moderate circumstances recently sent her check for an extra hundred dollars to the treasurer of her Church to help to meet its financial crisis. But, sad to relate, some have used the depression as an excuse to make, unnecessarily, a reduction in their giving. Thus our liberality is put to the test.

Again, these are times that try our *Resourcefulness.* "The foundation is being laid now", said a noted economist recently, "for what will develop into great industries." He went on to show that men, who have lost all during the past few years, have refused to be beaten and are beginning anew and are developing talents that they scarcely knew they possessed but which will now bring forth splendid rewards. We have been amazed at the resourcefulness of the American

people. A fine young man recently said to us, "I have gone over the whole field in my line and I cannot see any business in it for the next two years. I have decided to launch out on something entirely new." Then he unfolded his plans for his new venture where there is a substantial income until there is an opportunity again in his chosen work. His resourcefulness is standing the test.

But what of the resourcefulness of the Church? That it has been awake to the situation goes without saying. But alas! Some of the things to which it has resorted are scarcely so commendable as that of our young friend. In many instances it is the Mission Funds that have "taken the cut". It is even intimated that some congregations have used moneys given for Mission Work to pay current expenses. In others unfair reductions have been made in salaries, and the pastor and other employees made to bear the whole load for the entire congregation. Others have resorted to commercial methods, and some quite questionable, "to make up the deficit". One of our Churches recently appointed a committee to "seek out new sources of income". That this is a forward step no one will deny. To that committee, and to a like committee in every Church of Christ in America, I would like to submit the greatest sources of income of all. It is a straightforward business propostion by the Owner of the universe. It has stood on record for three centuries. It promises not simply sufficient to meet the present need, but a superabundance for every time of need. It is contained in two little words; one with three and one with two letters. It is "TRY ME". "Bring ye the whole tithe into the storehouse (the Church) . . . . and TRY ME." Malachi 3:10. Dare we as Christians pass up a proposition such as that in a time like this? Of all the promises, there is none that so suits our need today. It only asks in proportion to what we already have, and then promises not to take from us but rather to enrich us. We take Him at His word on pardon and cleansing. Do we believe Him less able or less truthful on this promise? Why keep ourselves poor when we can give ourselves rich? Why should the Church resort to futile makeshifts when it has access to the riches of God?

Some years ago we heard a speaker tell of his standing one day on a great mountain top of solid rock. Snow was falling. For some time he watched a single flake. As it neared the rock it was driven back and forth by the wind. To him it seemed as if the crystal were afraid to trust itself to the mountain. "All the time", said he, "the great rock seemed to be saying 'Try me, little snowflake, try me'." In this period of testing we are permitting ourselves to be driven by the winds to and fro, not knowing where we will land or what the future holds. To us the Rock of Ages is saying "TRY ME, MY CHILD, TRY ME". We have tried everything else, why not try God?

"HOW MUCH OWEST THOU MY LORD?"

By Rev. J. W. Giffen, D. D., Miami, Florida.

WE are agreed that God is the owner of all things and that man is His tenant, steward or agent. Occupying His property we should make some return. "How much owest thou my Lord?"

If you lease your house to a tenant, who would fix the rental, the owner or tenant? As a general thing the owner. The tenant has the option of agreeing or not.

I have heard of one case where the tenant practically fixed the rental and the terms. Many years ago the owner said, this is your property as long as you live in it. A nominal rental was agreed upon and was to be paid at a certain bank window. The landlord was to pay for the care of the roof and furnace repair. The tenant was to look after everything. He was to apply the rental to cost of repairs, and refrain from visiting the bank window until there was a surplus. Sometimes the window was not visited for many months, but no questions were asked, no bills were sent. There are some exceptional landlords and some very wonderful tenants. Most landlords are anxious to raise the rental and most tenants, if left to themselves, would forget all about rentals. This good landlord died and went to his reward. His heirs permitted the arrangement to stand. The tenants remained in possession of the property during their natural lives and were undisturbed.

Now that is somewhat the way God treats His tenants. He gives them to understand that He owns the property. No record shows that He has deeded it away. The nominal rental was established long ago. It has never been changed. Its payment is entirely optional with the tenant.

God asks one-tenth of the income, plus. The one-tenth is God's fixed law of returns and the plus is your optional amount—as the Lord has blessed you. The tithe for the support of religious work and the plus for contingencies and benevolences that might arise. See Lev. 27:30; Deut. 26:12; Mal. 3:8-10.

How does my account stand today? How much do I owe my Lord? We must confess that very few of us have ever gotten in sight of the plus part of this obligation. We have forgotten where the place of payment is. We have had plenty of instruction about it. It is said that in every six verses of the Bible one has to do with giving in some form. You cannot read far without stumbling upon it. In the early days God called for His returns in grain, fruit, animals. Now He calls for it in terms of money. Property, men, women, children are measured in money values. In our Christian land, the courts in awarding damages to life or limb regard a youth as worth five thousand dollars and an adult man or woman as worth fifteen to twenty thousand. Money expresses to us life values. While we are making money, the money may in fact be making us. Character is often determined by the way we treat God in making our returns to Him, and the way we treat money in using it, or property in the way we hold it.

A prosperous business man said to his pastor, "Dominie, why talk to me about consecration? I have never al-

lowed any property which I hold to be given over to evil hands or to be used for immoral purposes. I have never sanctioned the use of my buildings for saloon purposes or anything connected with the liquor traffic. I think I am a consecrated man." The pastor tried to make it plain that consecrated property was that on which God received His dividends. That a consecrated tenant was one who paid his rent, on time, without complaining.

Stewardship cannot be discharged by giving money. Suppose an enemy with armies were marching upon your city. The call would be made for every able bodied man to defend home and fireside. Would you say, I have paid my taxes, my income tax and surtax, and have bought liberty bonds, I am exempt from the battle lines? Not if you are a patriot and have patriotic blood in your veins. You would gather up the first weapon at hand and go fight for your fireside and native land. Will any redeemed Christian say to God, I have done enough when my tithe has been brought in? God is warning us that the enemy disputes His authority to every square inch of this world. That his forces are marching down every high road and every city street with murderous intent. Shall we dismiss the call to defense with a little money? Shall we say we have done all our duty by the payment of tithes and offerings? In the name of God and home and Christian civilization, rouse ye patriots and put on the whole armour of God and stand, and go forward till the victory is won.

When the apostle Paul was congratulating the Macedonian churches for their money liberality, he said, "They first gave their own selves to the Lord." I congratulate the church for its money gifts, but the thing most needed is personal consecration. Pay your debts and give yourselves is the much needed program of the day. It is a cheap type of patriotism that can content itself with paying taxes. So it is cheap Christianity which stops with tithes and offerings. Writing a check when you have money in the bank is about the easiest thing a Christian can do. It is easier to shed ink than blood for the Kingdom.

Jesus commended the scribes for paying tithes but condemned them for not giving themselves to God and to the help of humanity. "These ought ye to have done and not to have left the other undone." Again He said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

We are accustomed to say that God owns everything, then we proceed to gather together everything that we can get our hands on and call it our own and use it as we please.

"The only way that we can take anything into eternity is by exchanging this world's goods for the currency of heaven, before the messenger of death calls us to give account of our stewardship."

"It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with death laughing, for here at the grave
In riches unmeasured I found what I gave."

—Burdette.

JUBILEE YEAR

DEEPENING THE SPIRITUAL LIFE

By Margaret Wilson Copeland, New Castle, Pa.

SEVERAL years ago Edward Bok, the public spirited owner of the Curtis Publishing Co., offered a large monetary award for the most constructive essay having to do with world peace. The donor of this money did not dare to hope that he would be able to do away with wars by such a simple method, nor did he probably think that any one individual could solve completely a problem which had been worked on unsuccessfully by the greatest minds of all countries. But he did hope, and not in vain, that the publicity attendant on his offer, and the response to it by thinking people, would spur men and women, boys and girls all over our country to talk peace, argue peace, plan for peace,—in our modern term, to become peace-minded.

In our United Presbyterian denomination, no one has offered a monetary award for the best solution of our problems, including that of deepening the spiritual life of our people; but a monetary award could hardly have awakened more wide-spread interest or deep concern than have the challenge of our Moderator and the steps taken by every agency within the denomination to effect a deepening of spiritual life. Scarcely an article appears in our church papers without some reference to that objective. Perhaps such emphasis has come to be laid upon this particular objective because the attainment of it would be followed by success in the other objectives. A deepened spiritual life would find expression in efforts to perfect the organization, to obtain a more complete knowledge of our mission problems and objectives, and to be more faithful stewards of money and life.

The first part of the problem of obtaining a deeper spiritual life, as it relates itself to our missionary societies, deals with the life of each congregational missionary society. Probably very few have deteriorated into mere social clubs, because a society that did this would die a speedy and deserved death. Most societies have realized the value of Christian fellowship, and have given it its proper place in the monthly meetings, without in any way detracting from the serious purpose of the meetings.

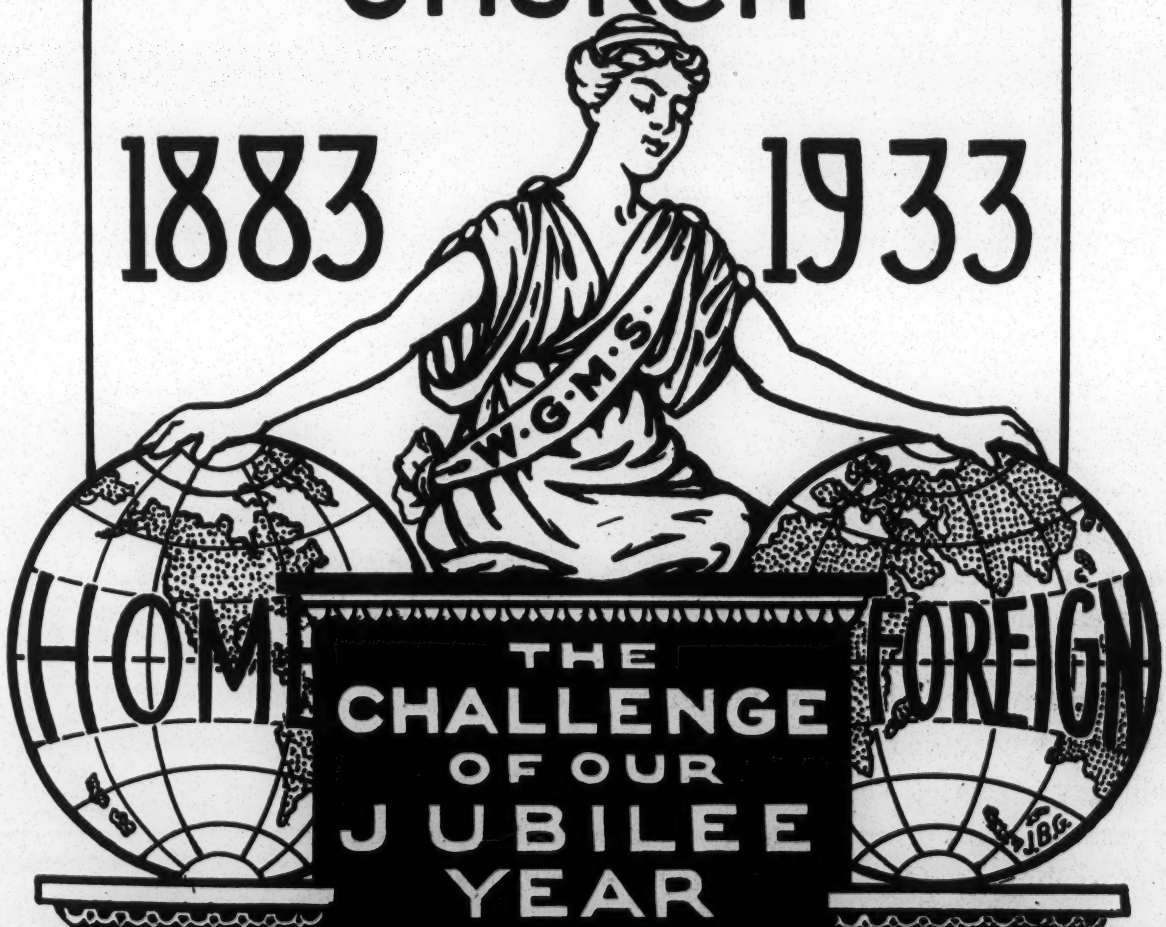
What about the committee meetings of your society? Do you begin them and follow them with prayer, or do you make your plans, and then forget to pray for them until the day of the meeting? Certainly we would approach our meetings with more secure feeling that they would prove helpful, if the plans for those meetings had been the outgrowth of prayer.

Then the use of the Prayer Cycle has a great deal to do with the spirit of the meetings, and with the contribution which they make to the prayer life of the individuals. The 31 "days" of the Cycle may be so distributed through the programs of the year. —two or three to each program,— that the whole Cycle can be covered annually. A two-minute prepared talk giving names and stations of missionaries, and any special work

THE

WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH

1883 1933



THE CHALLENGE OF OUR JUBILEE YEAR

A MORE COMPLETE ORGANIZATION
A DEEPER SPIRITUAL LIFE
A CONSCIENTIOUS STEWARDSHIP
A CLEARER VISION OF NEED OF MISSIONS
A DEVOUT EXPRESSION OF GRATITUDE
IN GIFTS AND SERVICE

being done by them, is a good preface to the prayer period. Dr. Mills Taylor sends out some material several times a year to "Comrades in Intercession". There is always a list of answered prayers which are to be the subjects for thanksgiving; and this is followed by a list of requests. If this were used, even those women who do not have access to our church papers would be kept in touch with the mission problems. It goes without saying that a conscientious use of these means would not only deepen the individual lives of the members of your society, but would help the spiritual tone of the monthly meetings.

It may be an impossiblity for your society to support a special missionary even partially, but surely no society is so poverty stricken spiritually that it could not adopt the names of two or three missionaries for whom special prayers would be offered throughout the year. The definiteness of having particular names is a great aid, because those names will flash before the minds of your members many times between meetings.

Now what about the part the missionary societies should take in cooperation with other groups? Never before have pastors and people had at their disposal such a wealth of material for a study of all phases of our denominational activity. If for some good reason your pastor has been unable to use the last Wednesday night of every month for the studies suggested in our Magazine and church papers, why can't your missionary society offer to take a month or two of Prayer Meetings? Hunt up your old Magazines and church papers, beginning with the material for the September 1928 "Prayer Meeting on Mountaineer Work," and you will find more suggestions than you will be able to use.

Does your Sabbath School have trouble keeping Missions before the classes? Miss Milligan of the Foreign Board has pamphlets containing missionary illustrations for every Sabbath of the year.

Little has been mentioned here except on the subject of prayer. A suggestion of another sort has to do with the Young People's slogan for this year, "Service in Evangelism". Sponsors of Young Women's organizations can link up the Y. P. C. U. and missionary society work by helping the young people in the work of personal evangelism. If prayer does not lead to personal work, there may be something wrong with the prayer. When it does lead to personal work, the one doing it discovers that she can not only help to deepen the spiritual life of the one whom she visits, but her own is necessarily enriched and deepened through the service which she has rendered. Prayer and work are not original suggestions, but they are so directly in line with the teachings of Jesus that they are worth trying once more. Pray that you may be empowered to do personal work, and by doing it discover that your own life is running deeper and truer.

A CLEARER VISION FOR THE NEED OF HOME MISSIONS

By Gertrude Stephens Downs, Pittsburgh, Pa.

THERE is spread before me a memory picture of a little Baptist academy, from which there went forth splendid young men and women to take their places in the work of the world. Many entered the ministry and teaching profession. For some years, the judges of a certain county had all received their early training at this institution. Then, too, there were doctors, business men and home makers. They have lived and are living noble lives of service. Through the years, many have written to the president of the institution, telling him of the powerful influence which that early training under Christian teachers has had on their lives.

This is just what is going on in the mission schools of our Southern mountains, and in our Negro schools. Boys and girls, young men and women, trained by Christian teachers, for lives of service for Christ. Here in Pennsylvania, our public school system takes care of the elementary and academic training of our young people. Not so in several of our southern states. There has not been, and is not now, sufficient income from taxation to support schools for all the children. Then, too, many of the existing public schools, especially among our Negro people, have had to be closed for lack of funds; and the need of our church schools, which often serve as a community center, is greater than ever before in the history of this work. However large a sum there might be for education in these state schools, it would not mean Christian education. It is because of this lack that our country suffers.

From far and near, comes the cry, "We must educate anew our young people in law observance." To put it in different phraseology "We must teach them the laws of God".

What finer influence can there be than that of an earnest Christian teacher? There are many problems which come to a young person at school. Perhaps it is a matter of clothes. Unimportant, do you say? but vitally important to the adolescent girl or boy. Where do they find help?

A teacher in our schools must be "jack of all trades", and so, often help in this line of getting an adequate supply, and helping in the remodeling. Is it a question of the course of study to pursue? Again the teacher is advisor. Or is it that they are hearing "the still small Voice" calling them to consecration of life?

How happy, then, is the teacher who has been working and praying for this very thing?

It was our great privilege a few years ago to be a guest in one of the hospitable homes at Ezel, Kentucky. One could not but feel the devotion and love of each member of the family for the school and church there. One could sense their influence, even in minor details of living. These two institutions are the center of the community life, with influences reaching into eternity. The states may some time take over all the schools, but the Christian training received now will live through the years.

An Incident from Egypt

By C. S. Bell, Secretary, Arabic-Levant Agency of American Bible Society.

MANY and varied are the incidents which break the regular routine of our work during the year. Here is one that was somewhat unusual.

STRANGERS IN A STRANGE LAND

Recently a young Moslem called. After the courtesies always attendant on such a visit, the caller made known his errand.

Ordinarily, when such a visitor appears, the missionary anticipates some inquiry concerning our faith and the steps to be taken to become a Christian. In this case also, the young man told of having learned something of Christianity when a pupil in a mission school, and of his desire to have a New Testament for further study. It was, of course, gladly furnished him, with an additional copy for a Moslem friend whom he named.

But this was not the special matter about which the man had come. He proved to be a messenger from a group of Christian Chinese in Cairo, with whom he is somehow associated in business. We had long known of the presence of Chinese in Cairo, and had sold a few copies of the Scriptures in Chinese to them; but we had never realized how many there are of them. In this particular group, there turned out to be about thirty men under the general leadership and control of one, who keeps a small shop for the sale of lace and similar Chinese products. They are all Christian, — at least nominally, — and twenty of them can read and write their own language. Except for the leader, they seem to be rather young men. They go about the city and country, carrying their products for sale. These past months have been

SOWING THE SEED IN CAIRO SUBURBS

Courtesy American Bible Society.

very hard ones for them all. One of their number had sickened and died, and they were wanting to arrange for a Protestant funeral service and burial.

It seemed a very queer thing that a Moslem should be the go-between for Christians, but so it was. Apparently, the eastern idea of the necessary intermediary entered even into such a matter, possibly language difficulties also having some influence. Matters were quickly arranged, and a missionary gladly conducted the service for them. In the picture, the third man from the left, wearing the fez, is the young Moslem intermediary, and the missionary, Dr. J. Willard Acheson, is seen standing by the simple casket in the Cairo cemetery of the American Mission. The others in the photo are members of the Chinese group.

Naturally, in the course of the preparations, inquiries were made as to their church connections. It was learned that they know so little of any language but their own, that they have never identified themselves with any of the Christian organizations in Egypt. However, they have the Bible in the Easy Wenli Chinese dialect, and meet occasionally to read and pray among themselves. They indicated that they would be glad if services in very simple English could be held for them, expressing their love for the Bible and their gratitude that the Bible Societies have made it possible for them to have God's Word in their own tongue, even as they find themselves so completely "strangers in a strange land."

Bible Society Record.

"STRANGERS IN A STRANGE LAND"

Courtesy American Bible Society.

The Missionary has a Book which he takes with him on all his wanderings; unless, in truth, it be the Book, which drives him forth on his great adventures. Certain it is that the biggest word for missions is the one spoken by the Book. Underneath all the smaller special appeals of the age, of races and nations, of terrible sufferings and appalling needs, is the great diapason of the Word—"Go ye; I am with you".

Helen Barrett Montgomery.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

THEY GLADLY RECEIVED THE WORD

By Miss Zarra S. Hoon, Rawalpindi.

It is encouraging and fills the workers hearts with joy when non-Christian women show great interest in God and His Word, when they themselves ask for the message eagerly, setting other things aside as less important.

FOLLOWING GOOD EXAMPLES

It is good to remember at this time some of the benefits of a Christian Government in this non-Christian country.

For many years a Hindu had a merchandise store in Rawalpindi Cantonment. This merchant watched the lives of the English civilians and their wives as they came and went from his store. He learned that they were happy together, so he began to look upon his wife as a God-given partner in life. He loves and respects her, and takes walks with her, (not with some man as is the custom in India.) Now she is really everything to him. He learned that these English people were honest and fair in their business matters, and he has tried to practice honesty and fair dealings in his business. He looks upon the white race as one which he can admire and respect and copy. His associations with them have broken the barrier of caste and hatred and suspicion between him and white people.

About three years ago his store burned and he suffered a great loss. What he saved from the fire he brought to his home in Rawalpindi City to sell at greatly reduced prices. A Bible woman went there to see if she could find something she needed. This is how the acquaintance began. Many visits have been made to this home since that first one. The Bible woman said, "The last time I was there I had a heart to heart talk with the wife. She listened with keen interest to the Gospel message and after I finished she said, 'All of what you have said has gone deep into my heart, and I know that I am a sinner, Oh, I am a great sinner. I am praying to God that He will forgive me.'

"As I explained that prayers are heard and Jesus Christ gives victory over sin in our lives, she said, 'The very highest in religion is in Christianity and no place else.' She asked me to come every day, and said, 'I get so hungry for a message you give from the Bible.' I said, 'I cannot come every day, because I have many other homes, but I will come once a week.' "

She is praying for peace with God. Let us join in her prayer until she finds the Prince of Peace.

This home has opened up to the Gospel message because of their associations with the English people, whom the husband learned to know in many aspects of their lives.

A BLESSED NIGHT

Travelling on a night train in a third class compartment a Bible woman was surprised that her fellow travellers, Hindu and Mohammedan women asked her to read and sing out of the Book for them. The compartment was very crowded and dirty too, as a third class can easily be. The Bible woman was very willing to thus spend the night on the train. The women, seeing the willingness of the Bible woman, crowded up a little more and spread a mattress for her saying, "We will look to your physical need, and you give us the message." Many Psalms were sung in Punjabi, and several messages were given. There was no place for this interested crowd to lie down, and no sleep in

their eyes because of the wonderful message of a Savior who died in their stead. As morning broke the women said, "What a wonderful night this was; we spent a whole night with God and His Word: Blessed night!" The day saw us arrive at our several destinations, perhaps never to meet in this life again, but Oh, what joy and surprise may be ours when we meet on the other side.

THEY PREACHED JESUS

In one place the people were under the authority of a Mohammedan religious teacher who was determined that his people should not listen to the message of Jesus Christ the Son of God. When visited by an evangelistic group he opposed their efforts on every turn. Next day another group went, because we all felt we could not afford not to give the message to them, even though there was one man there who opposed the work of the Master. So two went. On their arrival, women and children gathered around them slowly and then they followed the Bible women into a home. The woman received them but said, "We will not listen to your message about Jesus the Son of God." One Bible woman said, "All right, we won't talk about Him until you say so, but we just want to sit and have a friendly chat with you." Thus started a conversation, all kinds of questions were asked and answered. Finally an elderly woman preached Islam to us in strong words and loud. After she finished one said, "Well done. Now if you have freedom to preach your religion why can't I preach mine?" They all begged for a message and slowly and prayerfully we started, weighing each thought conveyed, while they listened very attentively, and they did not oppose the truth of Jesus Christ the Son of God. This was a great victory for Jesus Christ the Victor.

"COMING, COMING"

Last month a Bible woman was in a group of homes of Hindu families. Each family had a room for a home, and they all shared a small courtyard. In this courtyard there was a cooking place for each family. The courtyard and the fireplace were clean with the new plaster the women had put on it. They went on with their cooking while the Bible women sang Psalms to them in Punjabi and gave them a message of the Savior Who died for them. The women listened with rapt attention and joined in the singing. After the message, one woman said, "I believe in Jesus Christ. I took Him for my Savior when I first heard of Him, and now I am a Christian. I never forget Him; I pray to Him and obey Him. My husband says that he will be a Christian with me, too." She said this in the presence of all the other neighbors, and was not afraid of persecution. These are women who cannot read. Their men read a little in Hindi. This woman is a dear, happy, straightforward woman. Pray that nothing may hinder her from baptism and full fellowship with the Church.

"Coming, coming, yes they are
Coming, coming from afar
From the fields and crowded cities
India gathers to HIS feet."

"THE ENTRANCE OF THY WORD GIVETH LIGHT"

By Emily Matthews Clements

The whir of the Ford as it neared one of our Panjab villages one day, was the signal for all the boys and girls to rush out to meet it. Some ran with flying turbans and head veils, many with no head covering at all. Little girls burdened with the inevitable baby brothers on their hips followed behind. Some of the older girls and even grown women hurried up the mud steps to the house roofs to watch the arrival of the missionary motor car. That day there was to be a special "jalsa" (big meeting) of the Christians, so the non-Christian neighbors were all interested.

As we neared the Christian quarters the car was brought to a stand-

still by a group of men standing across our road and motioning for us to stop. Just then a singing party with drums and cymbals came marching up the narrow street singing the 91st Psalm. They stopped directly in front of our car and sang with real Panjabi enthusiasm. Though it was rather hot and uncomfortable sitting there in the afternoon sun, yet we could almost forget that as we joined in their song. That finished, we were permitted to drive on to the pastor's house where we alighted. Just then the explosion of a giant fire-cracker startled us but it was the usual way of proclaiming to the rest of the village that "There is something doing in our quarter today". On all sides we were greeted by many salaams by Christians not only of this village but from outside villages. Many were in gala attire. But why all this excitement? What was this special day?

It was the culmination in that congregation of the year's work in the Synod Bible Course. Those who had learned had met today to be examined. After the singing, fireworks, and greetings were over the four missionaries accompanied by two Indian workers were conducted to a clean-swept courtyard, decorated by many colored paper flags. After an opening service we divided into little groups for the examination of these who had learned the course. Those who were prepared were eager to recite and it was a real joy to listen as they told one story after another. It had meant much patient effort on the part of the pastor to instruct his illiterate people, but the course had been built to meet their very needs. The lesson of the Talents is stressed for Stewardship; the united, importunate prayer of the early church for Peter's release from prison is an example of what might be done by a praying Panjabi church; the story of Naomi and Ruth comes as a striking lesson of the loving relationship between mother-in-law and daughter-in-law, which is so often lacking in India. These and nine other messages brought a rich blessing to all learners for "The entrance of Thy Word Giveth Light."

Interesting variations were sometimes heard, for instance, "On the Road to Damascus Paul fell from his camel to the ground" and "The Angel said to Peter 'put on your shirt and follow me'." Or in the story of the Wise men, Herod said "Who is a bigger king than I am?"

Besides those who could recite the twelve lessons there were others who know three or four stories. We heard these too, that they might be encouraged to do more for the next year.

Then came the interesting part for those passing the twelve stories. Each one was presented with a special bright colored certificate with his or her name inserted, and signed by the pastor and missionary. As their names were called they arose, came forward and received their certificates with a salaam for "thank you." There were fifty-five certificates awarded that day. The largest number given out in one day to a single congregation was one hundred and thirty-two but that was a city church. To those who recited only part of the course we gave small Sabbath School cards.

We rejoice that the Word is finding entrance into so many hearts and we know the Light accompanies and follows it for we have the promise "The entrance of Thy Word giveth Light." It is for us to work and pray that it may have a more abundant entrance into hearts and lives yet untouched.

DAY BY DAY IN SIALKOT

By Miss Theresa Brownlee, Sialkot.

Our work is in Sialkot District. We live near Sialkot city, the population of which is over 75,000 and this gives us opportunity for service when we cannot get out to the villages. Our aim is to camp in the Winter near our people. In the summer when it is too hot to live in tents, we have to

work our District from the house by means of our precious Ford.

We have not gone back to camp since Christmas; many and various things having detained us, not the least of these being the District Magistrate. He saw Mr. McKenzie and warned him against going to camp. We are not alarmed, and yet feel that we should take official advice and work from the house a while longer.

Today, on our way to prayer meeting, we noticed a band of little children marching down the street behind a red flag. Yes; it was play, but it had a sadder meaning. Further on we saw another flag; a real one, with grown people behind.

In the Autumn it was often difficult to get through the city on account of the parades of men in red shirts with "sir farosh" (head sold) written on their shirts. Miss Buchanan asked if it meant "sold for God". The answer was "No, sold for religion". The men were Moslems on their way to Kashmir to protest against the Hindu rule there. Most of the disturbance we have seen has been between Moslems and Hindus. Our work goes on unhindered. As I was going to work yesterday, I heard one bad boy say, "May the Miss Sahiba be destroyed" another boy answered, "May she be blessed". We are received in a friendly manner, and the Word has just as much power as before. We "must work the works of Him that sent me while it is day, the night cometh when no man can work". A non-Christian in the city said, "The only solution to this trouble that I can see is for both Hindus and Moslems to become Christians". I have heard of others who have not confessed Christ, speaking fearlessly for Him.

Since the big rain last week-end, everything is very pretty. The leaves of the trees and flowers are so bright and clean. In our drawing-room here, are three vases of roses and one of poinsettas. Are we not rich? They are from our garden, and we have other flowers blooming too.

We are thankful to be well when there is so much influenza around us. In our camp watchman's household there were two deaths—his mother and his brother. When his brother died there was loud mourning in the village. It was hard to get them to listen to God's Word. When the mother died it was different. The mother was a good woman. They felt that her work was done, and that it was time for her to enter into her eternal rest. The remains, wrapped in a sheet, were carried to the grave. After a fitting message by the Indian pastor, her body was committed to the dust. Sympathy was shown by the people throwing in a little earth.

On another day we saw what looked at first like a wedding procession. The people were playing their various musical instruments, and singing hilariously. Coming nearer, we saw a bed in front. It was a funeral. A man standing by, reminded us that when an old person dies in India, it is a time of rejoicing. A big dinner is often given on the occasion. Sometimes the dinner comes before the death. This is a non-Christian custom. The child of God has peace in sorrow, and the joy is the joy of the Lord.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.

WOMEN WITNESSES

By Miss Isabel Blair, Sayo, Ethiopia.

On Sabbath afternoons I go with a few of our native women to the village of Dumbi Dolo for a meeting. The women take turns teaching and usually some of the school girls go along to help sing or read the Scripture lesson. These women have learned a great deal from Mrs. Buchanan and Miss McKibben who teach them regularly. The Bible woman, Hadi Nessi, finds a place for the meeting the week before and the woman of the house where we go, calls in her friends and neighbors. Then as we rest after our mile walk, we call the passersby to come in and hear the Word of God. Some laugh and pass on, others hesitate and stare curiously and pass on, but others come in and sit down and listen. Often they have loads which they can use as chairs. The woman of the house spreads all her mats and old sacks on the floor for the people to sit on. They always give me a small stool—the best they or their neighbors have. The rooms are seldom more than ten by twelve, often smaller, and with thirty-five or forty people it is rather crowded. Baritu, the half crazy woman, always wants to sit as close to me as possible. Sometimes I can see something crawling along on her clothes, and I can assure you that it gives me a decidedly creepy feeling to have her back leaning against my legs. After such a meeting, we come home and strip off our clothes and hang them on the line for inspection.

Sometimes we have to sing several songs before we get a small crowd. The lusty voices of the girls soon bring men and women and children to see what is going on. They know us well enough now to know what the singing means. Whenever we see Damisei, the man who tried to marry Zowditu and from whom she ran away, we always call him to come hear God's Word. Usually he comes gladly. We fear he likes to see Zowditu, but we are hoping and praying that the Word will dwell in his heart and convert him from the evil of his ways. Surely our prayers for him have been answered, at least in part. One Sabbath afternoon, he walked home with us after the meeting. That day, as usual when he is in the meeting, poor Zowditu crawled back into a corner and trembled while the perspiration stood out all over her face. As soon as meeting was over, she made a direct line for the road home and never looked back. I followed with the other girls and Damisai came behind with the women. He told them that he knew I was afraid of him, but that I need not be for he would not do anything nor attempt to take Zowditu. He said his evil friends had formerly tried to get him to steal her, but that now he would not listen to them. I must say that he seems quite different from what he was and is much more friendly and less evil looking. Maybe it is because we are trying to be friendly to him. May God change his heart and make him an earnest Christian man.

Very often we have our meeting in Hada Chali's house. It is on the main road where we can see many people. Hada Chali used to be a witch doctor with Biretu as helper. Biretu used to lie at Hada Chali's feet and ring a little bell to call the people to worship. Hada Chali used to sit dreaming in solitude in one part of her house wrapped in her fine clothes. She was too much above the people to talk to them and enjoy life.

MADE FREE BY TRUTH

One day Hada Chali heard her brother read from the Gospels. The brother had been in our school and took the Word home with him. She was interested and he advised her to come to the Mission and learn of

Christ and He would free her from the power of the Devil. Then she had a dream or vision in which she says Christ spoke to her telling her He would free her from the Devil, not to be afraid, but to go to the Mission. She believed the dream and resolved to follow Christ. She got up from her chair, shaved her head and came to the Mission asking for medicine in order that she might hear the Gospel. Then she got in touch with Hada Nessi our Bible woman and told her of her dreams and her desire to follow Christ. The Bible woman has gone often to her house to teach and help her. Not long ago she was baptized in our church and since then has been coming to Sabbath School and church regularly.

Recently she got into some trouble and was arrested. She says she prayed and then begged the judge in the name of Christ to have mercy on her. She told him that for five years she was in prison and that Christ had gotten her free and that if she were put in prison again, she knew He would get her out. All the people around as well as the judge were amazed to hear that she had been in prison for five years and asked her to tell them about it. Then bravely she told them how for five years Satan had held her a prisoner and how Christ had spoken to her in a dream and how she had believed Him and now was free from Satan. On hearing this all the people bowed down in worship and gave thanks to God for His power in releasing her from the power of the Devil. Many knew it was true for they had known her as a witch doctor and probably some of them had worshipped her. In many such ways she witnesses for the Master and all seem surprised to see her on the streets. Some may say that hers is a mental case and not to be depended upon. Maybe so, I do not know. All I know is that once she was a witch doctor with power over the people, receiving many gifts of grain, clothes and money and sitting in seclusion in her home communing with the Devil. Now she goes about her work and to market openly like any other woman, talking and laughing with her friends. In her house now she communes with and dreams of Christ who awakened her and saved her. She is a dreamer of dreams; I am not, but that does not say that God does not speak to her through dreams and visions, just because He does not speak to me that way. She has many temptations to go back to the old life, but you and I must pray that God will hold her fast.

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan.

LIVING WATER

By Miss E. Verna Pillow, Khartum, Sudan.

The Bible is truly an eastern book. We who come to this land find many of the stories of the Bible taking on new color and meaning when seen in the light of the customs of the land. Only the other day my Arabic teacher said to me, "How can you people of the West understand many of the things in the Bible when it is full of the customs of the East?" I have noticed that some things we would feel needed explanation, when told to these people are immediately understood because they are things of their everyday life.

When we see the low flat-roofed houses it is easy to imagine how part of the mud covering could be taken off of the roof and a few grass mats removed in order to let the bed of the palsied man down into the room where Jesus was.

Some of us have perhaps wondered what special significance there was in Christ writing with His finger on the ground when talking to the Scribes

and Pharisees but see that it is merely a habit in the East to make lines on the ground when thinking or speaking.

The story of the woman at the well of Jacob is made more real as we see the villagers come to the wells to draw water. They let down their

A WOMAN AT THE WELL

cans with long ropes and when they are drawn up carry the water away in kerosene cans or earthen jars. There are also men who carry it in goat skins and so heavy are the loads they carry, that they are bent beneath the burden of it. A woman whose can is too heavy to lift high will have someone nearby help her place it on her shoulder or head. We picture Jesus tired after his journey and sitting down to rest when the woman of Samaria comes to draw water, and saying "Give me to drink". We think of the conversation which followed and Jesus pointing her to the living water, and are filled with an overwhelming joy when we remember that we too, have the message of that satisfying water, for "whosoever drinketh of this water shall never thirst again but it shall be in him a well of water springing up into everlasting life."

These people who come to the well day by day are bent beneath the burden of their daily toil in bringing that necessary to sustain their lives. We, too, are carrying water to thirsty ones, without which they will die. Are we burdened with it? We say, No, the taking of this is but joy to be counted worthy, but the burden is to see that it is reaching so few of the millions who have never heard and that results seem so slow.

The particular village in which we see these wells of which I have spoken is El Deim, just outside of Khartoum. It is about two miles in length and nearly a half mile wide. The wells are at intervals on the two or three wide streets that run the length of the village. We are reaching 40 girls in El Deim and are having other requests that we are not able to fill. Aisha, the daughter of an old sheikh, who started taking lessons only a year ago has completed the two readers and is now reading the Bible. How attentive she is and willing to listen to the Bible stories. But she is but one of the 40 and the 40 are such a few in comparison with the hundreds whom we are not reaching. Many of these would get along as quickly as Aisha and listen as eagerly if they but had the opportunity to hear. Let us open our hearts to God that He by His Holy Spirit may place upon us a burden of prayer for the many who have not yet drunk from the well of living water.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

THE SCHOOL OF ORIENTAL STUDIES THE AMERICAN UNIVERSITY

By Rev. H. E. Kelsey, Cairo, Egypt

In September the school entered the new building which an American donor had built for the University. The building replaces that formerly occupied by the Language School and is designed for efficient school purposes. It was the intention of the donor that it should embody the best of Egyptian and Oriental art in the architecture and decoration. With that in mind the main entrance leads directly to an assembly room furnished and decorated carefully and beautifully according to Egyptian ideas. Some say it will be one of the show places of Cairo. At one side of the entrance there are offices for the school and library and rest rooms. At the other side the corridor opens into Ewart Hall and so to the floors above. There are two or three large classrooms on the street side of that corridor and several small rooms for private work with the Arabic teachers on the other. These, too, are furnished neatly and appropriately. Certain rooms have been provided as well for visiting students who may wish to reside in the school for such time as they may be working there.

To this the University has added two fine apartments for members of the staff on the next floor. These are beautifully finished and will be very serviceable and convenient for those families fortunate enough to be assigned to live there. The building has been designed for use in every detail. The school rooms are made as sound proof as possible and composition materials used in the walls help to deaden the echo and disturbing noises which interfered seriously in the old building.

The students in residence now are fewer in number than for some time. Of the American Mission people Miss Walker will finish the course in October and go to her work in Alexandria. The Misses McCleery and Simpson and Mr. Kelsey will take the second examination in October and continue through the winter. Of the University staff there are five or six enrolled in the regular course and expecting to take the examinations regularly. From other mission groups there are seven or eight in regular attendance. There are also quite a number who have duties elsewhere which prevent their attendance at school but who plan to take the examination at the stated intervals as they are able to prepare for them. The Misses Wilson and Knowles of the American Mission will enter in November.

The teaching staff remains as it has been for some years. Dr. Arthur Jeffry is the head of the school under the University and Dr. R. S. McClenahan is Dean. For the Mission Dr. E. E. Elder assists in adminstration and teaching part time. Various other members of the Mission give of their time to examinations, as do missionaries from neighboring groups. There are five or six Egyptian teachers also, most of whom do individual work with the students.

Most of the students have duties in addition to their school work. It is the custom for the mission groups to offer their students outside interests intended to help them gain familiarity with Arabic by practical use of it. Usually they have small schools to oversee and classes in the Sabbath Schools of the city to teach. Sometimes they assist in the mission schools through the week, teaching and directing other activities. The students from the University staff have regular teaching schedules in the University along with their Arabic study. Just now all those of the Mission have such duties assigned in the various churches of the city. Many of

these churches conduct elementary schools with such means as they can afford, often using the churches for school rooms. The teachers for these schools come from higher mission schools and Coptic schools of the city. By these means the congregations hope to hold their young people for a few years rather than send them from the start to Moslem government schools.

SCHOOL LIFE IN LUXOR

By Miss Grace Vincent, Luxor, Egypt.

Would you like to have a peep into some of the homes of our school-girls? Tuesday evening we called on two of our eighth year girls—Jaleela and Nuzha. We stepped right out of the narrow, dusty street into Jaleela's home, entering a small hall and then into the room on our right. The floor was hard dirt and none too smooth and the walls of mud brick, which had been dried in the sun and neither whitewashed nor painted. The only decorations on the walls were two advertisements and one was not even attractive. There was one small window in the room. The furnishings consisted of two native, single wood beds covered with a red spread (no mattress) and four or five chairs. As we visited with Jaleela and her mother other neighbors came in to sit and visit with us also. Jaleela is a sweet child and stands second in her class. She has been wanting to join our Evangelical Church but her mother is a Copt and has not yet given her permission as she wants her to unite with the Coptic Church. Just before leaving she served us cinnamon tea with sesame seeds.

Nuzha and her mother have recently moved, so when she thought it was about time for us to be going to their house she came for us and then Jaleela went with us to Nuzha's house. I presume that Jaleela's people own their own place but Nuzha and her mother are renters and live in a new house. This building, too, opens right off the street—remember, no sidewalks—but they are on the second floor. The floors were of rough cement and the walls were tinted bright and clean and in the room in which we sat were two large windows. On the wall was a Bible picture and a poster "Be kind to animals" she made two years ago, besides another picture or two. The furnishings consisted of a real bed with a white cover and net, two small tables, a native palm-branch bed, and a couple of chairs. On one of the tables were two small "potted" paper flowers that Nuzha had bought in the market for two and a half cents each. She also served us cinnamon tea with sesame seeds. An older sister, Kareema, who was in our eighth year my first year here, received first place and is now principal of a Coptic school for girls in the Sudan. So she is now doing foreign missionary work.

The brother of two of our little girls died Wednesday and we went to call Thursday evening. And such a place to call home! Again we stepped right off the street into a long narrow hall with women all dressed in black, sitting on the floor along the two sides so that we could hardly enter without treading on their toes. They asked us to enter the room on our left and that too, was filled with women all in black sitting on blankets on the floor—no furnishings of any kind and the windows closed. The men who had gathered to sympathize were sitting on chairs outside in the street but when we arrived they brought in three of the chairs for us. Here we met the mother, grandmother, and aunt. We were glad to find them so quiet and they were quiet too, while Miss Walker read a portion of the Scripture and led in prayer. We went back to speak to the girls, and some older sisters and cousins came out to meet us too—all dressed in black, of course, and they had even indigoed their arms and necks. And they are Copts! One of our Bible

teachers was there and she said they had permitted her to read to them several times.

Such a contrast with the home in which Luna, another of our eighth year girls, lives with her grandparents during the school year. She stands first in the class. After climbing a half dozen or more steps a servant in white answers our knock and ushers us into the room on our left. It was an immense room with several Oriental rugs on the floor, heavy red drapes over the big windows, stuffed divans and chairs, numerous stands, a piano, large mirror, and on the bright walls many heavy framed portraits. While in Cairo this summer the girls learned to do cut-out work and embroider on the Singer sewing machine and they showed us several pieces they were working on. As we visited the servant brought in cinnamon tea, Luna passed the feast cakes and candied orange, and later the servant came with the thick, black, sweet coffee. Luna's mother is a graduate of our school, and her sister, Minerva, finished two years ago. She is now in our Cairo College, our first graduate to go to the College.

WHAT A PRETTY PICTURE!

We exclaim over the picturesqueness of a peasant woman with her water jar gracefully poised on her head. A pretty picture, indeed, but think of what this meagre supply of hook-worm infected water means to her house-hold. In such a home as her's would be no bathroom and proper latrine would be non-existent. Water for all household purposes has to be carried from the near-by canal and quite often the canal is far off. Some of the better village homes have wells sunk in the court-yard.

Every time I see a village woman with her water-jar balanced on her head, swinging along the well trodden path to the canal where she fills it with water, I think "Christ came to just such a woman as this and told her of the 'living water' with the result that a whole village was transformed". We know that Christ is the same yesterday, today and forever, that His Power exists for us today and as in those days of old he said to his disciples, he is now saying to us "Lift up your eyes and look on the fields, for they are white already to harvest".

WOMEN WITH WATER JARS

Editorial

MRS. JOHN P. WHITE, Editor, 136 East Market St., Xenia, Ohio.

THE SEVENTY-FIFTH ANNIVERSARY

In all our preparations for the Jubilee celebration of the W. G. M. S. we do not want to lose sight of the greater celebration, the Seventy-Fifth Anniversary of the United Presbyterian Church.

The excellent articles on Church History in the *United Presbyterian* by Dr. Rankin should be studied carefully by the whole membership of the church. To appreciate the great heritage of Presbyterianism one needs to recall the unfaltering faith and the undaunted courage of the early founders. Throughout our church history our fathers and mothers met difficulties and overcame them victoriously. If we are made of the same stuff as these saints and martyrs of old, instead of bewailing our circumstances today should we not rather exclaim "Now God be thanked Who hath matched us with this hour!"

The gathering together of all our national organizations in the city of Pittsburgh ought to be a time of joy and rejoicing and a time of rededication of lives to the cause of Christ.

* * *

A MESSAGE FROM THE PRESIDENT OF THE W. G. M. S.

Yet four months—and then cometh the "harvesting" of the prayers and plans that have been going into the preparation for our Jubilee Convention. These plans began months ago with the appointment of the Jubilee Committee. Have we as missionary women met the Challenge of the Five Goals listed on the lovely poster this Committee sent to Societies?

Psalms 68:28 is the Convention theme: "Strengthen, O Lord, that which Thou hast wrought for us." We need to *Look Backward* at the marvels that God has wrought for us through faithful women of days gone by, but we need even more to *Look Forward* and pray for strength to be open channels through whom God may work. May this vigorous theme enable us to *"Honor the Past, Consecrate the Present, Have Faith in the Future."*

Your Convention officers are trying to weave into this program the many suggestions coming to us. We appreciate the fine spirit of co-operation we meet on every hand. The program, well on its way to completion, will appear in a forthcoming Magazine.

We wish that every woman of our Church might be in Pittsburgh June 28 to July 3 for the W. G. M. S. and 75th Anniversary celebrations. Former Convention officers are especially requested to come. Old friendships will be renewed; new friends made, but above all, may it be a time of reconsecration to our commission to go into all the world with our living, saving Christ! He alone is sufficient to unite Past, Present, and Future into a beautiful Jubilee of Love. We request missionaries and Christians in our Fields abroad to unite THERE with us HERE in a service of Praise and Prayer.

Yet four months—will you continue steadfast in prayer as your part in preparing for this Jubilee Convention? Mrs. E. D. McKune.

* * *

WORLD DAY OF PRAYER

On March third, as we gather to observe the World Day of Prayer, our minds will run all around the world. The program "Follow thou Me" was prepared by a Chinese woman, Mrs. C. C. Chen and the Call to Prayer by Mrs. Ruth M. Bronson a North American Indian.

WORLD DAY OF PRAYER MEETING AT WEIHSEIN, SHANTUNG, CHINA.

Year by year new countries join this great prayer circle. In 1931 Manchuria, South Africa, Uraguay and the Fiji Islands observed the Day for the first time. In 1932 Rhodesia, Sudan and Ethiopia were added.

If we believe in the power of united prayer, as we say we do, let us all with one accord join our voices in prayer and praise with the voices of women in 2500 centers in the United States and Canada, and with the voices of the women in more than fifty nations of the world.

May we be able to say truly;

"We thank Thee that Thy church unsleeping
While earth rolls onward into light,
Through all the world her watch is keeping
And rests not now by day or night.

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent
Nor dies the strain of praise away."

WHERE BABIES GO TO MEETING.

Fijian mothers on their way to the World Day of Prayer Service.

WORLD DAY OF PRAYER IN INDIA

In Sargodha this day was observed with a congregational prayer-meeting. The program sent from U. S. A. by Mrs. John P. White and translated by Miss Nora Bashir ud Din was printed in the *Bashir-un-Niswan,* our little women's magazine in Urdu. Quite a number of our people take this magazine so they had seen the program before the meeting.

Because few of our people have opportunity to learn much of other lands we culled items from our English papers, and these were translated into Urdu by some of our Christian young men. The items were given out beforehand to people who were asked to use them in the meeting. So the meeting was well attended, all those who had been asked to take part being there, as well as their friends, and the usual prayer-meeting goers, so the main body of our large church was nearly filled.

The program was very good and well-balanced and so arranged as to maintain interest.

We followed it nearly as given, except for the news we had about other lands, work that has been done in them and what remains yet to be done.

We had an out-of-town missionary guest. After the meeting she said she had never attended a prayer-meeting in either India or in America where every one was so "bursting to take part". Every one seemed to enjoy the meeting.

The Lord refreshed our own souls as we prayed for others and we are sure that He also blessed them because we prayed for them.

Laura C. McArthur.

* * *

A CHEERING REPORT

Often we wonder, as we send forth our monthly messenger that has cost so much thought and labor and time and prayer on the part of our many faithful contributors, how it is being used.

The following news item from Mrs. A. T. Moore of St. Louis, Mo., encourages us to believe that scores of other societies are finding in the Magazine a source of helpfulness in their work:

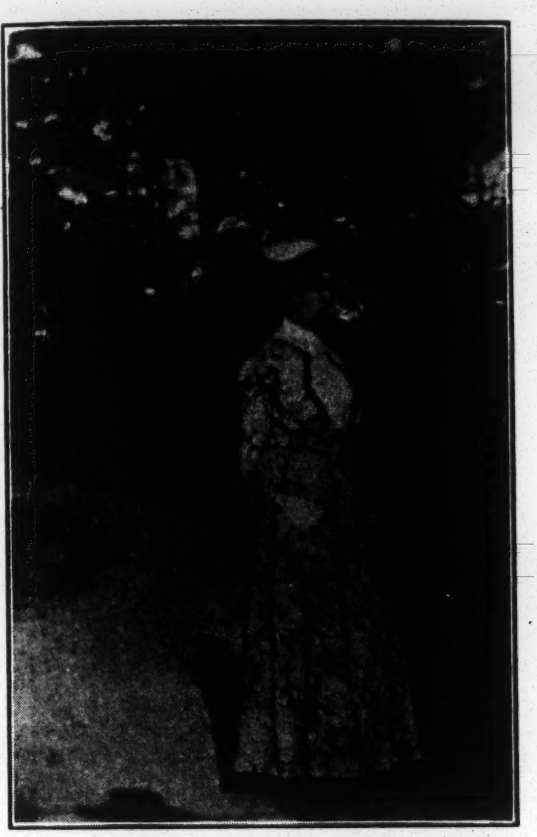
"The W. M. S. of Second U. P. Church in St. Louis had a most interesting meeting in January. The program committee carried out suggestions found in the Magazine for the presentation of the last chapter in "The Rainbow Empire", and a real Spiritual Banquet was enjoyed. Invitations were sent out, menu cards were used, Ethiopian flags, etc., were much in evidence. The first courses of the meal were all spiritual food and really gave one the satisfaction of feeling 'well fed'. Coffee (an Ethiopian product) and cookies were served as a last course."

* * *

PROGRAMS for Women's and Young Women's Missionary Societies. Price—25, $1.00; 50, $2.00; 100, $4.00.

Please send orders early to THE WOMENS MISSIONARY MAGAZINE, XENIA, OHIO and not to the Literature Secretary in Pittsburgh.

MRS. J. O. ASHENHURST



MRS. J. O. ASHENHURST
Cut furnished from the Mrs. George Moore Memorial Fund.

Miss Adella Brown was the first missionary sent out to a foreign field by the Women's Board, in the year 1886. In Egypt she met and married Rev. J. O. Ashenhurst. Together they labored for several years in that field. For health reasons the Ashenhursts did not return to Egypt but took up work for several years at Warm Springs among the Indians, then in North Carolina among Mountain people and later pastoral work in several congregations.

Some years ago Mrs. Ashenhurst visited our African fields and remained for some time as a volunteer worker.

Mrs. Ashenhurst went to Everett in June 1931 to attend the WGMS Convention but on account of a fall was unable to attend any of the meetings. She took up her residence there, becoming a helpful member of the Everett Congregation.

Four months ago she became ill and after weary suffering, which she bore with marvelous patience her spirit was released January 17. After a funeral service conducted by her pastor Rev. Howard Jamieson, her sister Mrs. H. A. Smith of Denver took the body to Ft. Lupton, Colorado for interment.

* * *

NO COMPROMISE! NO RETREAT! NO SURRENDER!

At the recent Annual meeting of the Federation of Woman's Boards of Foreign Missions of N. A. a resolution was passed which is being sent out through all church papers. It is as follows:

"Realizing the urgency of action to prevent pending legislation on the liquor question the Federation of Woman's Boards of Foreign Missions emphatically endorses the plan of the Woman's National Committee on Law Enforcement and authorizes its executive officers to co-operate in every way possible in urging groups of women to petition state legislatures not to repeal existing laws for enforcement and not to approve the repeal of the Eighteenth Amendment."

The State Committee on Law Enforcement in Ohio at a recent meeting prepared a petition to be sent to our legislators. These petitions were en-

dorsed by the Women's Department of the Ohio Council of Churches and have been sent out over the state for signature.

Let the voices of all Christian women be heard in protest against any plan which will legalize the dreaded liquor traffic.

* * *

MONTHLY CONCERT OF PRAYER

March 29, 1933.

Building new churches; Evangelizing our Foreigners in America.

Topics for Discussion:

What "Church Erection Grants" have meant to the Growth of the church.

The Old and the New Immigration.

The Public School Teacher's Opportunity to train New Americans.

Thirty different organizations stand at Ellis Island to help incoming and outgoing foreigners, 23 of which are Protestant, 2 Catholic, 2 Jewish and 3 National.

The following are a few excerpts from a leaflet, "Welcome to the United States", prepared by the Council of Women for Home Missions:

Welcome! To the Churches of the United States

The "Churches of the United States," in the name of Christ welcome you. This greeting is extended to you on behalf of the Evangelical churches.

You are facing a new life in America. There will be new opportunities for you to seize and new problems for you to solve.

These churches stand ready to help you to an enlarged Christian life. They offer you opportunities to make friends and to worship God. Their membership is composed of over 27 million. They invite you to fellowship and worship with them.

Wherever you go in America, look for the church of your faith. There, you will find a welcome and friends.

* * *

QUESTIONNAIRE

1. What is a steward?
2. What is a good Steward?
3. What is the test of stewardship?
4. Is stewardship limited to the giving of money?
5. What blessing is promised to those who are good stewards?
6. Does a Christian's responsibility end with the payment of the separated portion?
7. Why has the development of true Christian giving been so difficult in the church?
8. What is the real aim of the church's stewardship plans?
9. Upon what authority is such a plan based?
10. What teaching on stewardship should be given children in the home and in the church?

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

ANNUAL PRESBYTERIAL REPORTS

Here follows a list of Thank Offering reports that have been received since the list appeared in the February Magazine:

PRESBYTERIAL	SECRETARY	DATE RECEIVED
10. Vermont	Mrs. George M. Esdon	January 5, 1933
11. Uncompahgre	Mrs. Mark Warner	January 5, 1933
12. Detroit	Mrs. Andrew S. Creswell	January 6, 1933
13. Nebraska	Mrs. Brice McCulloch	January 6, 1933
14. Philadelphia	Mrs. Lee E. Rife	January 7, 1933
15. Puget Sound	Mrs. C. M. Tucker	January 9, 1933
16. Albany	Mrs. W. F. Sherry	January 9, 1933
17. Cedar Rapids	Mrs. J. B. Pollock	January 9, 1933
18. Wisconsin	Mrs. Walter J. Ledbetter	January 9, 1933
19. Cleveland	Mrs. J. A. MacDonald	January 10, 1933
20. Big Spring	Mrs. John Hunley	January 10, 1933
21. Frankfort	Hazel Frazer	January 10, 1933
22. Delaware	Mrs. Robert Chambers	January 10, 1933
23. Southern Illinois	Mrs. Frank Torrens	January 10, 1933
24. First Ohio	Mrs. Bernice Stewart	January 11, 1933
25. Arkansas Valley	Mrs. Anna Lambert	January 11, 1933
26. Colorado	Mrs. Edna Lawhead	January 11, 1933
27. Muskingum	Mrs. Dwight Moore	January 12, 1933
28. Steubenville	Mrs. H. B. Haverfield	January 12, 1933
29. Rock Island	Mrs. Edward D. Witt	January 12, 1933
30. Caledonia	Mrs. Neil Cameron	January 12, 1933
31. New York	Mrs. A. R. Slocum	January 12, 1933
32. Northern Indiana	Jennie L. Gray	January 12, 1933
33. Kansas City	Mrs. Haidee Ewing Rankin	January 13, 1933
34. Mansfield	Mrs. W. E. Shane	January 13, 1933
35. Butler	Mrs. B. R. Williams	January 13, 1933
36. Keokuk	Mrs. E. J. Clark	January 14, 1933
37. Tennessee	Mrs. B. B. Evans	January 14, 1933
38. Hudson	Mrs. R. E. Walker	January 14, 1933
39. Ohio Northwestern	Mrs. F. A. Dumm	January 14, 1933
40. Monmouth	Mrs. F. E. Hyde	January 14, 1933
41. Conemaugh	Mrs. L. H. Miller	January 14, 1933
42. Westmoreland	Mrs. John L. Young	January 14, 1933
43. Allegheny	Mrs. S. H. Jamison	January 14, 1933
44. Monongahela	Mrs. B. M. McCartney	January 14, 1933
45. Boston	Laura M. Stewart	January 14, 1933
46. Wheeling	Mrs. J. K. Leitch	January 16, 1933
47. Beaver Valley	Mrs. Thomas S. McAnlis	January 17, 1933
48. Indiana	Mrs. E. A. Smith	January 17, 1933
49. Argyle	Mrs. Joseph L. Randles	January 18, 1933
50. San Francisco	Mrs. C. D. Scott	January 18, 1933
51. Xenia	Mrs. S. R. Jamieson	January 18, 1933
52. Los Angeles	Mrs. Helen R. Hope	January 20, 1933
53. Kiskiminetas	Ethel Ashbaugh	January 23, 1933
54. College Springs	Mrs. Myrta Young	January 26, 1933
55. Mercer	Mrs. J. W. Tait	February 1, 1933

THANK OFFERING SUPPLIES
1933

LEAFLETS

Saro's First Thanksgiving ..... Miss Agnes L. Ballantyne
Why Barketi Was Thankful ..... Miss Emma Dean Anderson
A Thank Offering Service in Assiut ..... Miss Mary L. Thompson
Egyptian Givers ..... Miss Elizabeth R. Balleny
The Thank Offering—What It Is—What It Does ..... Mrs. O. H. Milligan
Why I Give A Thank Offering ..... Mrs. J. P. White
What Is A Thank Offering? ..... Miss Ida B. Little
Egypt's Thank Offering Story ..... Mrs. Grace G. Finley
Life Directorships ..... Mrs. H. C. Campbell
The Christian's Song of Thanksgiving ..... Mrs. Mary Clokey Porter
Mrs. Morgan's Quarter ..... Kate Summer Gates
History of the Thank Offering ..... Mrs. O. H. Milligan
Faith In The Unseen In Giving ..... Mrs. Mary Clokey Porter
How Can We Increase Our Thank Offering ..... Mrs. Walter M. Hopping
An Appeal From a Thank Offering Box—Poem ..... Mrs. A. J. Carnahan
Seven Reasons Why Young Women Should Give Thank Offerings ..... Mrs. W. R. McMunn
The Thankful Heart ..... Mrs. John W. Bickett
The Little Blue Box—Poem ..... Mrs. Mary Clokey Porter
Give Christ the Best—Poem ..... Selected
Will Your Gift Be Your Richest and Best? ..... Mrs. Mary Clokey Porter
27 Questions and Answers for Secretaries ..... Mrs. O. H. Milligan
Thank Offering Season in Egypt ..... Miss Minnehaha Finney
How to Settle the Missionary Problem ..... Willis R. Hotchkiss
Life Membership Fund ..... Mrs. J. B. Hill
For Roll Call—Gleanings on Giving
Thank Offering Questions for Monthly Program (10 in set) ..... Mrs. Arthur A. Charles
The Evolution of the Jug Habit ..... Miss Jane Martin
Duties of a Thank Offering Secretary ..... Mrs. O. H. Milligan
At Life's Daily Crossing ..... Mrs. O. H. Milligan
Gratitude ..... Mrs. O. H. Milligan
Prayer Our Best Preparation ..... Mrs. O. H. Milligan
Thank Offering Poster. Thank Offering Service Invitation

JUNIOR HELPS

LEAFLETS

Little Brother's Offering.
Georgia's Little Corner.
Egyptian Junior's Thank Offering Service.
The Junior Thank Offering—Why?
What a Child's Penny Did in Saving Souls.
Maggie's Gift.
The Flower Gift.
Boy's Thank Offering.
"Self-Denial Week."
The Gift Without the Giver.

THANK OFFERING PAGEANTS

The Angel of the Thank Offering ..... Jeannette Ingram Rees. 10c
The Victory of Love ..... Mrs. O. H. Milligan. 10c
Child or Slave ..... Miss Laura Reynolds. 5c
Christian's Thank Offering ..... Mrs. O. H. Milligan. 10c
When Money Talks ..... Mrs. O. H. Milligan. 10c
The Alabaster Cruse ..... Mrs. O. H. Milligan. 10c
The Gospel Torch ..... Mrs. O. H. Milligan. 10c
Gifts of Gratitude ..... Mrs. O. H. Milligan. 10c
The Blessed Thank Offering ..... Mrs. O. H. Milligan. 10c
(Junior)—On the Wings of Prayer ..... Mrs. Paul Carson. 5c
(Junior)—Our Land and Other Lands for Christ—(Rhyme) Mrs. Wm. J. Dickey. 5c
A Junior Thank Offering Box Play (One Act) 5c
Mother Goose Children Learn New Lessons ..... Mrs. John Heslip 5c
Missionary Magic ..... Mrs. John Heslip 5c
Junior Exercise—Praise and Thanksgiving ..... Mrs. W. R. McMunn 5c
A Service of Thanksgiving and Praise ..... Mrs. O. H. Milligan
Responsive Service—Glory to God ..... Mrs. O. H. Milligan
Responsive Service—Grateful Praise ..... Mrs. O. H. Milligan
1c each or 50c per 100

Boxes—free for postage. Envelopes—free for postage. Leaflets—free for postage.
Thank Offering boxes 30 cents per dozen to other denominations.
Leaflets, 20 cents a dozen to other denominations.

Life Members

SENIOR LIFE MEMBERS
$25.00 each.
(Continued)

228. Mrs. Katherine E. Dillon, Aspinwall, Pa.
229. Christina Bennet, Bellingham, Wash. By her sister, Mrs. A. Morrison.
230. Agnes Bennet, Bellingham, Wash. By her sister, Mrs. A. Morrison.
231. Mrs. Dan Shields, Bellingham, Wash. By a friend.
232. Mrs. Henry L. Lindenstruth, Bellingham Wash. By a friend.
233. Mrs. Edward Base, Seattle, Wash. By her husband.
234. Ruth Elsie Lyle, Bellingham, Wash.
235. Mrs. Katie Blacklock, Merrimack, Wis. By friends.
236. Mrs. Dewey Schult, Merrimack, Wis. By a friend.
237. Mrs. Margaret Myers. By Oak Grove W. M. S., Rose Point, Pa.
238. Ida M. Bethea, Miller's Ferry, Ala.
239. Viola Barcus, Salineville, Ohio.
240. Mrs. Roy M. George, Carrollton, Ohio. By W. M. S., Scroggsfield, Ohio.
241. Emma Irvine, Steubenville, Ohio. By her aunt, Mrs. Shelly Irvine.
242. Mrs. Mary Kirchoff, Birmingham, Mich. By friends.
243. Mrs. David S. Kennedy, New Sheffield, Pa. By Elizabeth McK. Moore, La Jolla, Calif.
244. Mrs. J. S. Turley, St. Louis, Mo. By her daughter, Mrs. W. C. Avis.
245. Jessie I. Wallace, Schenectady, N. Y. By the King's Daughters.
246. Lucile E. Carragher, Lisbon, N. Y. By her parents, Mr. and Mrs. John F. Carragher.
247. Florence A. Fisher, San Francisco, Calif. By Mrs. Maybelle T. Fisher.
248. Mrs. Rolland Kirkpatrick, San Francisco, Calif. By Mrs. B. B. McLellan.
249. Genevieve Irvine, San Francisco, Cal. By Mrs. Annie Joseph.
250. Mrs. Lawrence Freidline, San Francisco, Calif. By Mrs. Helen Livingstone, in memory of Miss M. E. Gallager.
251. Mrs. L. P. Hormel, Oakdale, Pa. By Mrs. P. F. Hormel.
252. Mrs. R. L. Avenell, Santa Cruz, Calif. By Mrs. J. C. Alter.
253. Mrs. Bessie M. Creelman, Thompsonville, Conn. By Leslie H. Creelman.
254. Mrs. Wm. H. Prichard, Fowler, Calif. By a friend.
255. Mrs. Martha McLain Bartlett, Coaldale, Colo. By bequest of Ella J. Wallace.
256. Jane Haymaker, Wilkinsburg, Pa.
257. Mrs. A. E. Kelly, Santa Ana, Calif. By Lida M. Armstrong and Mrs. E. K. Bishop of Whittier, Calif.
258. Mrs. C. G. Lunan, St Louis, Mo. By Mrs. L. M. Keller.
259. Mrs. C. B. Stormont, St. Louis, Mo. By her husband.
260. La Verne Murphy, St. Louis, Mo. By Mrs. L. M. Keller.

PRESBYTERIALS REPORTING DELEGATES

Ohio Northwestern	January 17, 1933
Colorado	January 17, 1933
Uncompahgre	January 20, 1933
Monmouth	January 24, 1933
Xenia	February 1, 1933
Westmoreland	February 2, 1933
Illinois Southern	February 7, 1933

Several Presbyterial secretaries have written thus:

"Our Presbyterial has elected Miss 'X' as our 'official' ('regular' 'special') delegate. But Miss 'Y' and Miss 'Z' wish to go and pay their own way. May we have credentials for them too?"

Answer:

If your Presbyterial authorizes one, two, or more persons to act as delegates, they all receive credentials when reported regularly to the Convention secretary. All are equally "official". They share equally the privileges and responsibilities of the Convention. The W. G. M. S. does not make any distinction between those whose way is paid, and those who pay their own way. The presentation of a "pink credential slip" to the Credential Committee enrolls the owner as an accredited delegate. All delegates are on the same status.

Convention Secretary.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago,Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

THE JUBILEE
THE SEVENTY-FIFTH ANNIVERSARY

Just a few words regarding the Jubilee convention to be held in Pittsburgh June 28 to July 3. If you live within easy reach of Pittsburgh, you will want to plan to be here on the dates mentioned. Besides, it will be the thirtieth anniversary of the Young Women's Department. When you add to these events the Seventy-fifth anniversary of the denomination, you will have three good reasons for coming to Pittsburgh next summer. Plan to be here!

NEW YOUNG WOMEN'S SOCIETIES

About three years ago a band of girls and young women was organized at Darlington church, Darlington, Pa. into a society largely for local work. It has just recently decided to take up work with the WGMS, a real young women's society. Its name is Girls' Mission Circle. We are glad to welcome it into our circle and trust that it may enjoy the work to the full. Miss Grace McGaffic is president. Twenty-five members form the society. Beaver Valley Presbyterial will be proud to receive this addition to its societies. By the way, the correspondent expressed herself as quite pleased with the new pages in the Y. W. Department, those prepared by Mrs. J. C. Smith. In fact, she said that "they" were enjoying them. We presume "they" includes the society members.

Rocky Spring Emma Dean Anderson Circle is a new society. There are ten members. Jane Elliott of New Galilee is the president. This is not a large congregation but it is taking care of its girls and young women, having a society for the latter, too.

Mt. Jackson has a new circle,—its name,—Ever Willing Circle. President, Lucille Meanor, R. R. 8, Mahonington, Pa. Another small congregation seeking to provide for all its members.

All these societies are in Beaver Valley Presbyterial. It has another new society to its credit. As far as the record goes, (February 1), only 14 presbyterials have reported new societies. What about your particular congregation? Presbyterial?

YOUNG WOMEN'S SPECIAL FUND

There has been no opportunity to know how societies are upholding the work thus far financially except in the Special fund. It was five dollars short of $1,000 January 1. $8630 is the amount required to meet the obligation. You may know by early March this particular information. This will not be too late for you to help this object if you have not already done your best.

"WHAT'S THAT TO ME?"

There is a feeling among some people that all that is to be done in life is to see to self. Little or no thought goes out to others. Even among some church people—at least their names are on the roll,—there is this expres-

sion heard: "We look after ourselves, let others to likewise!"

Some otherwise good people pass over certain shady practices with this unconcerned remark, "What's that to me!" Then this is added, "If she chooses to do thus or so, its her own lookout!" Even some parents have been known to take this attitude toward their children.

If one happens to be obsessed by a false doctrine or philosophy, it is regarded lightly by easy-going Christians, a shrug of the shoulders implying "What's that to me?" or maybe—"If she be sincere in her belief, why bother about her?" Suppose the same philosophy were applied in case of fire or other horrible disaster! If the person thinks she is safe, why disturb her peace of mind! If trouble comes to her, "what's that to me?" One reasoning thus may be recognized as very intelligent and if asked when the tangent line taking off from the circle will again run with it, she will tell you—"never!"—that the distance between grows ever wider. Yet this selfsame person will dare to maintain in regard to moral and spiritual things that one *off* the *track* is *on* it! Or, if off, what's the difference? Her lookout!

Just suppose that the wife of a certain missionary in the midst of Brazil had held "what's-that-to-me" philosophy of life, how much more must her sorrow be now than it is,—deep as that is! Superstition entered into her life, not that she was superstitious, but the natives to whom she and her husband were ministering were most superstitious. These missionaries, their daughter and a nurse had gone into the dark places of Brazil, five hundred miles from a railroad. Their motive was altogether unselfish,—to give an invitation to those in heathen darkness to accept Christ. One day a wild outbreak of superstition began. When it had spent itself, only the missionary wife remained alive. Do you suppose that this woman looks on superstition lightly? We think not, nor would you if you had suffered thus from it. We may smile at the little superstitions which are common among folks of our own kind. Usually we think of "13", "black cats", "Friday", etc., in no very serious way when Christian people are concerned. It is an entirely different matter when those concerned are ignorant heathen or pagan people.

In these days of lawlessness, turmoil, distress, the feeling against sin is not so terrible, apparently. Even some good people disclaim responsibility for maintaining righteousness. Some say in referring to infraction of some law, "Why bother about it? It does not hurt me! What's that to me?" This philosophy explains much of the failure of good causes to succeed. If good people stood for righteousness as Satan and his allies stand back of his schemes to overthrow righteousness, a different world would be here.

We need to adopt as our slogan this thought as expressed in Scriptures: "None of us liveth to himself and no man dieth to himself." As individuals we have a responsibility for others. To say that such is not the case does not change the fact.

May we consider the thought as expressed regarding the tragedy in Brazil. "There is no superstition on the surface of the globe that one dare be indifferent to any more than we can be indifferent to a spot of leprosy." This may be said about any form of sin whether it be termed only a little sin or something great. "What's that to me?" Just this,—"No man liveth unto himself." We *are responsible* beings.

GIRL'S CIRCLE STEWARDSHIP PROGRAM

For April

This program has been kindly contributed by one who gives freely of her time and talents to her Master's work—Mrs. E. D. McKune, President of our W. G. M. S.

Mrs. J. C. Smith.

Invitation—Boat made by folding six inch square of colored paper. On flag stuck in top, write:

"STEWARD - SHIP"

Many ships sail many seas
As the winds blow East and West
But of all the ships
Of all the fleets—
The Steward-Ship is the best.

Time ..... Place .....

Song: "This Is My Father's World" No. 273 Bible Songs Hymnal.

Introduction—Leader or sponsor explains purpose of meeting on Stewardship. Speaks of different types of ships, leading to Steward-Ship. Origin of word—"In its English form traced back to Anglo-Saxon Stigweard, or stiweard—from stig (a sty or pen for cattle), and weard (a guard). So the original steward was the keeper of the pig sty, the protector of the cattle, a humble beginning, but not insignificant. The stigweard had a job and a steady one. He had in charge his master's valuable property. . . . . Anyone could be a steward but to be a good steward he must be wide awake, energetic, diligent, tactful, intelligent, kind, patient, brave, and absolutely reliable. Business became more complex in Old England—finally we have 'Lord High Steward'."—Lead to New Testament meaning of Stewardship.

Scripture—Chain of great strength for use on our Steward-Ship. Give a "link" with scripture written out to each girl who will read it in proper turn without having it called for.

REFERENCES FOR CHAIN

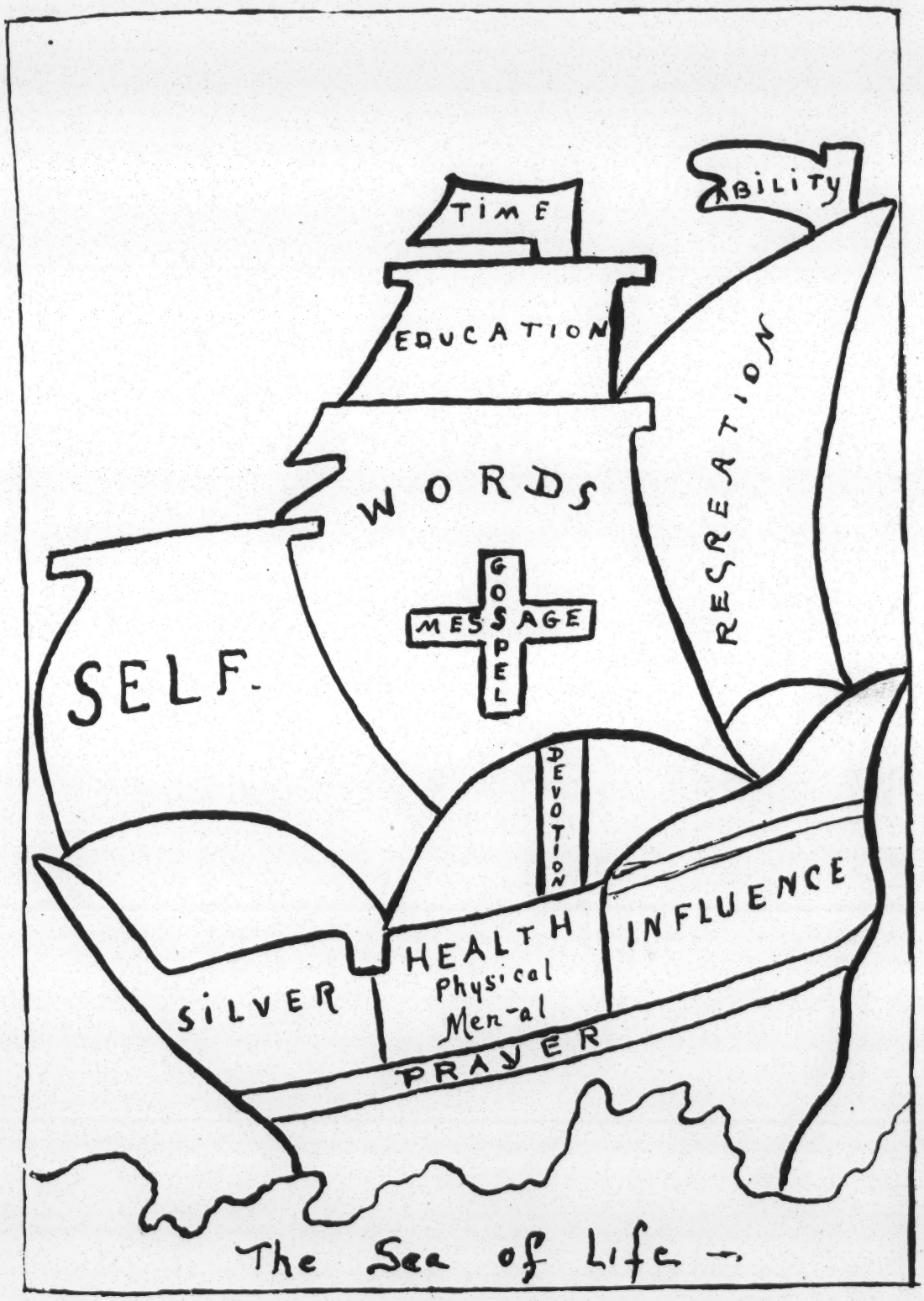
A—1 Chron. 29:14.
B—Malachi 3:10.
C—1 Tim. 6:17, 18.
D—Gal. 6:10.
E—2 Cor. 9:7a.
F—Matt. 10:8.
G—2 Cor. 9:7b.
H—Prov. 3:9.
I—2 Cor. 8:12.
J—Acts 20:35.
K—Eph. 6:8.
L—Matt. 6:19-20.
M—1 John 3:18.
N—1 Cor. 16:1, 2.
O—Gen. 28:22.
P—Luke 12:33.
Q—1 Thess. 5:19.
R—Matt. 22:21.
S—2 Cor. 8:7.
T—Haggai 2:8.
U—Luke 12:48.
V—Psalm 76:11.
W—1 John 3:17.
X—(Xcept) Matt. 5:20.
Y—2 Cor. 8:9.
Z—Luke 19:8.

(Begin the reference verse with the word having proper alphabet letter—a few words may have to be omitted in some verses).

Prayer—Prayer Cycle 2nd Day.

BUILDING THE STEWARD - SHIP

At the front of the room display an outline sketch of ship like sketch. Use poster 22 by 28. Lightly mark division lines on card board. Color water blue. From paper of different colors cut the sections of the ship to fit sections on the poster. Suggest making paper pattern of ship—trace on poster. Cut pattern into different parts of ship as indicated on poster. Use cut colored pieces, so as to fit into proper place on poster. Topics have been previously assigned as indicated below. On these colored paper sections write words indicated on drawing, and also write scripture basis for remarks cited below, if desired. As each girl gives her topic she fits her piece on the ship outline, and pastes it in place. When all have spoken, the "Steward-Ship" will be built. Note that first letter of each word beginning with "Self" spells "Stewardship". The ship will be beautiful when completed if different colors of paper are used for the sails



MY STEWARD-SHIP

For Life's Voyage

With Christ the Pilot

Bound for Shores of Service.

Cut furnished from the Mrs. George Moore Memorial Fund.

and flag. We suggest that the four sections making body of ship be one color. With eleven topics, each must be very brief, but let the remarks show pointedly each phase of stewardship indicated by topic. Scripture suggestions are given.

Self—Romans 12:1, 2. Self, best gift of all. Perhaps this jingle will show what the selfish girl is like:

"I had a little tea party
This afternoon at three.
'Twas very small—
Three guests in all
Just I, Myself and Me.
Myself ate all the sandwiches,
While I drank up the tea.
'Twas also I who ate the pie
And passed the cake to Me."

This story might also be used in contrast: "A group of girls were walking through a rose garden. One of them bending over a sweet briar rose bush, remarked, 'Do you know, girls, this rose always reminds me of my aunt?' 'How'? the others asked in unison. 'Because as you know, in this particular bush, not alone the blossoms are fragrant, but the leaves, too, and never so fragrant as after rain. And everything about my aunt, everything she does—not alone the large things she does outside the home, the blossoms, but all the common every day things in the home, the leaves,—are beautifully fragrant with the Christian spirit'."

First of all she gave herself, letting God make her life sweet and beautiful. Then, of course, everything about her became filled with the fragrance of her personality.

Time — Psalms 90:12 (Suggest making clock face, or chart indicating how a girl may profitably spend 24 hours of the day.)

Education—2 Tim. 2:15. Does Education carry with it a responsibility to others? Will the education you plan to fit you for a career enable you to make your life useful for Christ?

Words—Matt. 12:36. May the words of each day include witnessing for Him.— "The Gospel Message".

"A word fitly spoken
Is like apples of gold in baskets
of silver".

Ability—(Talents) 1 Peter 4:10. Can you think of a girl who has absolutely *no* talents?

Name every talent you think a girl may have, including driving a car, typing, friendly manner, sympathy, cooking, as well as music, art, etc. How use for Christ?

Recreation—1 Cor. 10:31. How consecrate even leisure time?

Devotion—Matt. 6:33; 22:37-39.

Silver—Psalm 24:1. Haggai 2:8. All of our possessions belong to God.

Health—(Physical and Mental) 1 Cor. 6:19, 20. Even our bodies are loaned to us. Our minds also should be kept clean and ready for His use.

Influence—Matt. 5:16. Are you a good "advertisement" for Christianity?

"We are the only Bible the careless world will read
We are the sinner's gospel, we are the scoffer's creed.
We are the Lord's last message, given in deed or word.
What if the type be crooked?
What if the type be blurred?"

Prayer—James 5:16. Surely a "Steward-Ship" that begins with *Self* and ends with *Prayer* will be acceptable to Christ, the Pilot of the Ship.

Pilot—One who has this topic briefly tells of the work of a ship's pilot, discussing *Christ* as the *Pilot* of our Steward-Ship.

Song—"Jesus, Saviour, Pilot Me" No. 232 Bible Songs Hymnal.

All Aboard—Who may sail on this Steward-Ship? One with this topic announces that the passport is 1 Cor. 4:2, and asks that the girls quietly search their hearts to see if they are earnestly *trying* to be faithful stewards of everything indicated on the Ship. To the faithful is promised the reward.

"One ship sails East and one sails West,
By the self same wind that blows;
Its the set of the sail and not the gale
That determines the way it goes.

Like the winds of the sea are the ways of fate,
As we journey on through life;
Its the set of the soul that determines the goal,
And not the stress nor the strife."

Ship Refreshments—"The Stewardship Pie". Dramatic sketch by two girls. Write to Literature Department. If leaflet is not in stock, they will inform you where it may be procured.

Game on Board Ship.—"Your Stewardship Has Arrived". Girls in Circle. Leader in center throws cloth ball, hitting some one, saying, "Your Stewardship has arrived". Girl responds, "With what is it loaded"? Leader: "T" (name any letter of alphabet). If leader counts to ten before girl names word that has any bearing on Stewardship, beginning with letter named, second girl is in circle, too. (She might say "Talent", etc). The game ends when all girls are inside of circle.

Songs—(To be placed anywhere in program if time permits) "Jesus, Lover of My Soul", "Jesus Calls Us O'er the Tumult", "Let the Lower Lights be Burning", "Who Will Our Pilot Be?" (Last named fine. Found in "Worship and Praise" p.51)

Suggested Book of the Month for Girls: "He Took It Upon Himself"—Margaret Slattery, or "Important to Me"—Margaret Slattery.

Methods

The Effie West Circle of Long Beach, California, has sent in its program, a folder in form. The cover has on it a significant drawing. It represents the church as a lighthouse, rays streaming forth from its steeple and reaching far points. The foreign field is represented by a tiny map sketched in, Ethiopia, Egypt, Sudan and India being indicated. However, the program is both home and foreign in content.

A special note on the back page gives the names of Mr. and Mrs. Phil West, who went out from Los Angeles Presbytery and this request: "Write to them and pray for them."

At the foot of page one is what the society calls its "orders": "Go ye therefore, etc." On the opposite page, the "responsibility", or the names of the fields, home and foreign. Miss Florence Walls, Long Beach, is program committee chairman; Mrs. Clair E. Zeigler, 1147 E. 15th St., Long Beach, the correspondent.

Miss Laura Baughman, 103 Watkins Ave., Bellevue, has sent in the new year-book of the Y. W. Circle of the 6th church, N. S., Pittsburgh. This efficient society with its working force of eight active committees has good times month by month. "Cheerio" is the name of one of the committees! The functions of this group are not mentioned. The membership of the society is the "Pollyanna Sisters". Of course deeds of happiness are the rule.

A pageant given by the Junior department featured one meeting, a bi-centennial program another. Reference is made elsewhere to this program. This society has its own editor. She sends in news regarding the society frequently. It is she, Miss Marie Prentice, 1302 Liverpool St., N. S., Pittsburgh, who has reported on the bi-centennial program.

The Hazel Bennett Circle of the Mt. Lebanon, Pittsburgh church is using its new year book. It is neat in formation, cool looking in its green cover tied with white cord. It is handmade even to the monogram adorning the front cover. The book

entitled "The Rainbow Empire" is the major study. The prayer secretary is to have part at each meeting. Miss Adella Schreiner, 16 Bower Hill Road, S. H. B., Pittsburgh, will know what plans are to be used. One dinner is scheduled to be followed by a work meeting sponsored by the work committee.

A menu card for an anniversary dinner is among the programs in the loan department at 904 Publication Bldg., Pittsburgh, Pa.—Literature Department.

Delaware Presbyterial has sent in its last presbyterial program. It has some interesting features. Two groups put on a pageant or play each. One was "Tired of Missions" and the other, "What and why of the missionary society." A shower for Sialkot hospital was brought in by societies.

One of our teen age contributors is Miss Margaret Cummins, Indiana, Pa. She made from heavy colored paper a large sized electric light bulb as to shape. On the face of it is the picture of a missionary, prayer partner for some girl in the society. Above the picture are these words, "Send out the light." Under it these words: "Learn of her, write to her, pray for her." This bulb will serve as a reminder of duty and a bookmark. Does any one else have an idea to pass on?

The W. M. S. of 2nd Wilkinsburg has a four-part aim as stated in its new year-book: "To have each member strive to be present at every meeting, to increase the membership, to enlarge gifts, to pray unceasingly for the good of the society." The program is to be carried through by definite groups, each taking its day or days. The leader of the group who is responsible for the carrying out of the day's program is called "director of program". The meeting rises or falls with her. One meeting is to be devoted to prayer presumably,—the subject is "Prayer for our nation", and one to news items from missionaries. Mrs. W. Thomas, Wilkinsburg, Pa., is the president of the society.

If any presbyterial president wishes to see one method used in disbursing information to a constituency, or to get some ideas for putting your secretaries to work, secure the loan of the bulletin letter prepared by Mrs. R. T. M. McGill, Morgan Hill, Calif. Mrs. McGill is president of San Francisco Presbyterial.

The Y. W. Circle of the 6th Church, N. S., Pittsburgh, had a very interesting meeting recently. It was patriotic in that our "first president", George Washington, came in for special honor.

A Washington Bi-Centennial program was presented under the direction of Miss Helen Falkenstein, who appeared as Martha Washington. Miss Sarah Davey, as George Washington's granddaughter, gave a biography of Washington, which was beautifully illustrated by pictures in color and by music taken from the time of Washington. The choir, the pianist, and the drummer boy were attired in colonial costumes, representing some of the friends of the "father" of the land we love.

The new year book of the Westview W. M. S. is beautifully wrought. The cover of slate blue has dainty sprays of flowers in black stencil, the years, 1932-33, in large figures holding a central place. Indeed, nearly every page has its adornment. There are poetic selections on pages opposite the monthly programs surrounded and festooned by forget-me-nots and other flowers. Vacation is suggested by a ship scene. A star with far flung rays suggests December. The study of the year is largely the work of the W. G. M. S.

From the Y. W. M. S. of 1st Steubenville, Ohio, via Mrs. R. E. Crawford, 632 Gilbert Ave., Follansbee, W. Va., comes a copy of the society's new program. It is a single folder, blue in color. Both home and foreign missions are the basis of study, the American Indian and the land of Ethiopia are to be the major topics. An innovation in program is

the staging of a meeting of the Board of Directors of the W. G. M. S. Wouldn't it be fun to be a fly on the ceiling or a mouse in the corner? The society is apparently divided into four groups. Each group is responsible twice during the year for the special service of prayer in the meeting. Each program is headed by a short Bible selection, appropriate to the topic of study.

Another presbyterial bulletin has come in,—the Mansfield Presbyterial Announcer. The fall program of the presbyterial is found in full. It is built on the thought of seedtime and harvest. The two pages are full of information and inspiration. Should you desire to see this or any other bulletin, find same in the Loan department.

Logan's Ferry W. M. S. has prepared an interesting year book. Mrs. J. Pearson Hill, Logan's Ferry, Pa. is chairman of the committee. This pointed foreward is given in verse:

"Hold high the torch! You did not light
its glow,
'Twas given you from other Hands, you
know,
'Tis yours to keep it burning bright—
Yours to pass to others needing light."

Other quotations are: "Doing the will of God leaves no time for disputing about His plans." "If we would build anew, and build to stay, we must find God again and go His way."

Crafton Heights, Pittsburgh, Y. W. M. S. began its new year with this topic of study,—"My capabilities". Sounds like a good beginning do you not think? Ethiopia is to receive special study. One roll call asks each one to be prepared to tell of something accomplished in the interest of temperance. Subjects for roll call are a favorite Bible character, a Bible verse on prayer, foreign medical missionaries, etc. On the last page, attention is called to a verse in the front of the booklet, a motto for the year:—"All things whatsoever ye shall ask in prayer, believing, ye shall receive." Over the verse is a small picture of Hoffman's "Head of Christ". Should you wish further information, inquire of Miss Ellen Giffin, 119 Clairhaven Ave., Pittsburgh, Pa.

The Young Ladies' Guild of Mansfield, Ohio, 1st Church, has sent in a very pretty blue covered year book. Its pages are liberally stencilled with appropriate sketches. Late in the year the annual dollar social is held. The body of the program is on the subject of the Sudan. The palm trees and the "tukl" seen through the trees make a very attractive page. This quotation is pertinent: "What I spent I had; what I saved I lost; what I gave I gained." The correspondent, Mrs. L. S. Redman, 674 Scholl Rd., Mansfield, Ohio, says that the society had never before attempted to make up its own program. The members are quite pleased with their efforts, and find the program interesting as far as it has been used.

The W. M. S. of 2nd Church, N. S., Pittsburgh, has a tri-folder, a beautiful shade of green. Lantern slides on Negro work is one feature of the program. The watchword of the society is, "And ye shall be my witnesses . . . to the uttermost part of the earth." A mother and daughter meeting, book reviews, a pageant and luncheon are some of the outstanding attractions. Mrs. S. S. White, 2411 Osgood St., is president of the society.

Foreign Missions

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

What a wonderful time and age we are living in! What a change has been wrought by discoveries in science, and inventions! Who would have dreamed a few years ago that the human voice speaking in Pittsburgh could be heard in Egypt and indeed around the world! It has been a wonderful privilege the United Presbyterian Church has had in the past year in sending messages to dear ones across the sea. Many times the messages were not heard for various reasons—perhaps chiefly because of inadequate equipment—but we have been delighted to know that the last two broadcasts were heard in Egypt. Miss Dora Mason has had word from the Pressly Memorial Institute in Assiut that her voice was heard quite clearly in the December 3rd broadcast, as were the other messages sent out by friends. In January Miss Frances Turk of the Sudan, Miss Mary L. Thompson of the P. M. I., and Dr. H. L. Finley of Egypt spoke over the radio and word has come that they were heard but not as distinctly as those taking part in the December broadcast. We are anxious to know whether or not the February 4th broadcast was heard. Dr. W. B. Anderson of the Foreign Board, Dr. Faith W. Reed of India, and Mrs. Harriet S. Boobyer of the Women's Board gave the broadcasts and as usual messages were sent to friends in the different fields. It is a great pleasure for those of us in America who are so interested in these missionaries to listen in, and sometimes there are very interesting reactions to these messages. Miss Mary Thompson had been visiting in the East for a few weeks and was in Pittsburgh on January 7th for the broadcast. The next day she was called to the telephone by a business man of the city, a Syrian who had at one time lived in Assiut and had friends there for whom he wished to inquire. Of course it afforded him great satisfaction to learn that Miss Thompson knew them personally. Thus we see how closely we are bound to the whole world by the wonders of radio. May it not mean much in establishing Christ's Kingdom in the years to come?

INDIA

We have just heard some reactions from India in connection with the reduction in salaries and estimates, of which word was sent late in the month of November. The missionaries have all shown a fine spirit in this matter and are sympathizing with the Church in America because of the necessity for these reductions. Miss Kate A. Hill has been put in charge of the hospital in Sargodha and reports that she has taken steps for the reduction of the salaries of her staff and helpers and all took this in a splendid way. She said when she paid them the day before, they asked when they would receive the next cut and were ready to accept it at once. The spirit of these Indian workers is fine and they have been very sympathetic. She said: "We are ready to co-operate with you in every economy possible."

It takes a long time for word to come from India so we have just recently received some information concerning the Christmas season as it was observed in some of the schools. In all the schools they have entertainments for the children before Christmas in the nature of pageants and recitations of passages of Scripture. These entertainments vary in the different schools. Miss Janette Howland, who has charge of the school in Jhelum, speaks of her girls. She has one hundred thirty darling little Mohammedan girls in school; and how she does long that they might

come to know Christ. "They were very much interested in their Christmas drama. Nearly all of their mothers come to the Christmas entertainment and it gives a wonderful opportunity to present the truth. They never object to the teaching or to having their daughters take part in a purely Christian drama. At Christmas time we gave dolls to the girls who have had perfect attendance for a whole year. We are expecting twenty girls to receive dolls this year. That is by far the largest number we have ever given. Twenty may not seem like a very large number but when you realize how easy it is for them to stay out to go to weddings or funeral ceremonies or for the slightest excuse, you can understand how much we appreciate having even twenty with such a record."

It is always interesting to hear from our new recruits on the field. A letter from Miss Addaline Brandon, who has spent her first year in language study and is now getting into actual work, tells of her joy and pleasure in her work in India. Of her itinerating in the Badomali district she writes: "This is our sixth camp and I love it more each month. . . . . I was so thrilled to think I could at last actually do something to help in the work. Learning the language seemed such a selfish task all last year and I longed to be doing something. Now my opportunity has come. . . . . We are up at sunrise, eat an early breakfast and then have the family come together for prayers, which usually last an hour. The servants learn the new Bible stories and recite the old ones. It is fine practice for me to hear the same stories recited over and over again in Punjabi. After this I read with my munshi for three hours—from eight until eleven. Then we eat an early lunch and start out to the villages. The afternoon is spent in the outlying villages, talking to the people and teaching them stories from the Bible. After nightfall we return to our tent tired and hungry and ready for sleep. The nights are quite cold and our tents are thin so we get plenty of fresh air. . . . . I am so glad I was placed here in Badomali district because it used to be my father's old district and many of the pastors and elders and women remember my father and mother and are happy to see me once again."

Miss Henrietta Moore spent some days in Philadelphia with the congregation supporting her, after which she expected to go to Penney Farms, Florida. As she has been accustomed to the warmer climate in India she thought it best to seek a milder climate here in the home land.

Miss Kate Spencer has been in Columbia Hospital for a few days for a minor operation but has gone back to her home in good health and spirits.

It was with mingled feelings that we received and accepted the resignation of Dr. Faith Reed who in the near future is to marry a young doctor in Cleveland, Ohio—of pleasure in knowing of her happiness in having a home of her own and sorrow in losing her from our staff of workers. She has been most helpful and efficient in her work in the Sialkot Hospital in India and we had looked forward to having her serve in the new hospital in Sialkot. But with all our disappointment over losing her, we do rejoice with her in her happiness and she has our good wishes for a happy life in her new relationship.

Mrs. M. M. Brown of Sargodha has again been appointed by the Mission as editor of the News Notes and Prayer Circular. We have received the January issue and have enjoyed very much the items of interest contained therein. There are many requests for prayer in the News Notes: for new converts and for those who are taking up new lines of work; for revival as the world's condition seems to get worse rather than better; in fact that God's blessing may be upon the whole work of missions as carried on by our Church.

The Minutes of the Annual Meeting of the India Mission have been received and we note among other things the report of the Resolutions Committee. This contained a number of very interesting resolutions. of which we quote two or three. "We would record our gratitude to the Lord of the Vineyard for the labors and memory of Mrs. H. C. Campbell who has been a leader in the women's work of our Church from the beginning, with such wisdom, zeal, and consecration. Her going constitutes a call to the whole Church for earnest prayer for those upon whom her mantle of service has fallen." . . "That we convey our official greetings to the W. G. M. S. of our Church on the advent of its fiftieth anniversary, and also to the Mother Church in America on the advent of her seventy-fifth anniversary." . . "We wish to give thankful expression to the goodness and faithfulness of our God experienced both as a Mission and as individuals during a difficult year. The response accorded by Indian fellow-workers to the reduction in salaries affords infallible proof of consecrated, spiritual life which greatly heartens us, confirming our convictions that our God is in the midst of His Church and nothing shall move her."

EGYPT

A letter from Rev. R. W. Walker enclosed a copy of the devotional program for the winter meeting of the Association. He has been ill in the hospital in Tanta for a long time; while he is better now, he is not yet able for full work. The Association opened its meeting on Saturday night, December 31st. Sabbath was a day of prayer. The topic discussed was "Attempting the Impossible", as found in Matthew 17:20—"Nothing shall be impossible unto you". The first part of the program was suggested by Dr. Boyd the day before he was taken. One can fully appreciate how impossible the task seemed to him in that large and needy district of Tanta. The meeting lasted from January 1st to January 7th. The committee, in wrestling with the problems of reduction, found it difficult to know what to plan for next year.

Dr. J. W. Acheson writes of how much they miss Dr. Grant and Dr. Boyd and adds: "It is hard to realize that Miss Thompson is not with us. Her room in the hospital for the past year and a half has been such an open door to all of us that even though she was not in active work we greatly miss the visits we were privileged to have with her as they were always an inspiration. . . . Her funeral was held at Ezbekiya and in spite of the long period during which Miss Thompson was laid aside from active work, her friends had not forgotten and those who came to pay their tributes of love and respect filled the church to its utmost capacity.

We were sorry to know of the death of Miss Margaret Bell's mother on December 3rd. The sympathy of our Board goes out to Miss Bell in the loss of this dear one.

Miss Jane Smith is now located in the Boulac house in Cairo and has in her charge the four new girls who are studying Arabic in the Study Center. In speaking of her work in the Welfare Center in Cairo, Miss Smith expresses the wish that they had a little more money and another room but concludes with the statement: "But perhaps if we had these we could not serve the Kingdom any better, if as well."

SUDAN

We sympathize with Miss Elsie Grove because of the message that was sent to her of the death of her mother. This was especially sad in view of the fact that her father was called to his reward but a few months ago. One of the hard things that come to a missionary is being away across the sea from loved ones at such a time of sadness. We pray that Miss Grove may be sustained and comforted in this sad hour.

No recent reports have come of the

work in the Sudan, or of the workers, but we have received a copy of a letter from Dr. Anson Phelps-Stokes who has been traveling through Africa from the Cape to Cairo. Of our mission work in Khartum he wrote as follows: "We have visited the Girls' School under Miss Grove at Khartum North and it is evident that it is doing a very useful work. I was particularly pleased with Miss Grove's plan for establishing some smaller family houses, taking about a dozen girls each. It would help enormously to breach the gap between school and home life." He also commends very highly the work at Gereif and particularly mentions our missionaries there as standing very high in the estimation of the entire community.

ETHIOPIA

The last letter from Dr. Pollock told some of the needs of the hospital at Addis Ababa. He said the night before he left Addis Ababa he saw in the hospital some five or six patients lying on the floor on mattresses because they did not have enough beds for all the sick. He adds: "Many times during the past year we would have people lying on the bare waiting-room floor, some with a temperature as high as one hundred three, too sick to go home and yet there were no beds for them. So we kept them in the hope that by the next morning some who were inside might be well enough to go out and give their beds to those more needy." Then he asked that more beds be sent. In view of the conditions there was nothing for our Board to do but to accede to his request so a few more beds have been ordered and will be sent to the George Memorial Hospital as soon as possible.

Both Dr. Pollock and Rev. Bruce Buchanan have written in regard to the sending out of another teacher and at least two more nurses in view of the approaching furloughs of several of our missionaries at Addis Ababa. The Board would be only too glad to grant these requests and has had some applicants for such positions but under the present financial conditions it does not feel that it will be possible to send any more workers at this time. We still hope and pray that by another year we may be able to send out these much-needed recruits.

The Missionary Association of Ethiopia was called to meet in council at Gorei on December 16th and 17th. This meeting is past but we have not as yet had any report of the actions taken. It was hoped they would have a worthwhile meeting and a time of spiritual refreshing as "we so easily lose our close walk and communion with the Lord. One who has never lived in a foreign land can scarcely realize the great lack there is in being away from so many helpful spiritual agencies such as we have in abundance in U. S. A." We who have so many spiritual helps in America should be much in prayer for these our representatives on the field who are so isolated and have not the means of grace that we enjoy. Let us continually bear them up at the Throne of Grace as they strive to serve the Master in these difficult places to which we have sent them.

Awake, O Church, from slumber!
The morning draweth nigh.
The fields all white for harvest
In fruitful plenty lie.
The Husbandman awaiteth
The precious fruit of earth,
But laborers are loitering
In apathy or mirth.

Revive, O Church, thy labors
In midst of all the years,
With pruning-hook and plowshares
In place of swords and spears.
Oh, not with might and power
Thy noble armies gird,
For God's great church shall triumph
By His own Holy Word.

Rowene B. Davis,
In Presbyterian Advance.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

THE UPWARD TRAIL

Part of an address given at the W. G. M S. Convention, Columbus, Ohio.

By Miss Margaret Beveridge, Frenchburg, Kentucky.

One of our nature poets, in writing of the charms which the woods hold for him, has said, "Dear Woods, pity him who never yet has known thy solitude; the peace which everywhere bends like a benedicition, softly blown o'er all thy space, like answer to a prayer."

One might well covet the gift of a poet in an attempt to express something of the beauty and inspiration of the mountains. The beauty of the verdure of the early springtime foliage, the splendor of the autumn coloring, the changing light and shadow. the lowering mists, the glory of the sunrise and moonrise o'er distant peak. The inspiration of the mountains in the sense of protection and security which they impart, the challenge to heights not yet attained, the call to supreme effort. There remains still something to be said of the thrill and gratification which come with the ascending of those lofty heights and the rich compensation gained when the summits have been reached.

The wise adventurer on the mountain trail will first take thought for careful preparation, and to insure safety and success will choose as guide one who has perfect knowledge of the way. Twice happy and blest will he be if there are congenial companions whose fellowship and enthusiasm will encourage him on the way. There will be realization of difficulties to be overcome, and obstacles to be surmounted, but always the purpose to struggle on in face of weariness and discouragement. There may be the overhanging cloud, the heavy storm, which will darken the path and almost obscure the way. But as the gradual ascent is made the outlook is enlarged, and with each new level gained there comes a challenge to press onward and upward. Finally the top is reached, beauties which could not be conceived are spread out before the vision and all weariness and hardship are forgotten in the joy of purpose accomplished and reward gained.

May not life, Christian experience, and all organized effort to advance Kingdom interests be likened to the experiences of the mountain trail, with its difficulties and hardships overcome, its hopes realized and its efforts crowned with success.

With this suggestion in mind may we turn our thoughts to the growth and development of the mission work in the southern highlands as planted and fostered by the women of our church; a work small in its beginning but outstanding in its progress and fruitage. As the mountain traveler frequently pauses to rest, looking backward to view the path over which he has come, as well as forward for inspiration to lead him on, so we pause a little for retrospection and prospection.

This adventure by the women of our church was undertaken because of a realization of the deep need of one of the unprivileged groups of our American people, and in response to their appeal. In the beginning, counsel was sought of Him who was to be the Guide, and all along the way direction and wisdom from One who knew the end from the beginning. Who can doubt but that the success of the undertaking has been due to the wise planning and oversight of the group which we know as our Women's Board, which all through the years have depended upon Divine leadership and guidance? Associated with these is a much larger group, women scattered throughout the church, women earnest and zealous in service and loyal in support of the

work for which they have assumed responsibility. Not a worker enters the field but that he is encouraged by the assurance of their prayers; not one continues in service but that he is conscious of the strengthening and sustaining grace which comes in answer to those prayers. As did Paul, "we give thanks on every remembrance of you".

EDUCATIONAL NEEDS

What shall we say of the need for this adventure and of its progress? The first need of which the people of the mountain sections were conscious was that of education. Many parents, deprived of the privilege of even a meager education, coveted for their children that for which they had come to feel a need and for which they were willing to make great sacrifice. It was then the school which was first offered and accepted, and while not paramount in importance, that about which the effort must be centered. And so our mission enterprises in the mountains are known locally as "Frenchburg School" and "Ezel School" rather than "Frenchburg Mission" and "Ezel Mission".

There is a marked contrast between the one room rural school, with its meager equipment, its short sessions and its irregular attendance, and that of the Mission School with its corps of prepared and trained teachers, its superior equipment, its more efficient organization, its standards of scholarship. To those who could not otherwise enjoy the privileges it has to offer there is the opportunity for the dependent student to earn his way through work provided or to obtain the help made possible through the Student Help funds. Nor are the advantages of the Mission Schools limited to those in actual attendance, rather are they extended indirectly through the graduates of our schools who take their places as teachers in the outlying districts. The graduates of Frenchburg School alone now number approximately one hundred. Three-fourths of the schools in the home county are taught by those who have gone out from our school, who are, we trust, instilling into those communities something of the spirit and ideals of our Mission Schools.

SPIRITUAL NEEDS

As only through the realization of spiritual need can spiritual need be met, it must often be through patient waiting, through instruction, through appeal and prayer that the greater need is recognized. The Sabbath School from the very beginning stood waiting and prepared to meet that need, and very soon there followed the church with its auxiliary organizations. Supplementing the work of the church and Sabbath School, is the daily teaching of the Word in the classroom, keeping ever before the boys and girls of the school and the parents in the home the supreme importance of the spiritual life. And so little by little the leaven has been working; many boys and girls have found their way into the Kingdom, spiritual growth and development have characterized the lives of many, and religious influence has touched many homes. While there remain distressing unconcern and indifference on the part of scores in the community there are many to testify to the marked changes which have come through the years—an appreciation of effort to change and better conditions, a respect for the church, its ideals and teachings; a greater regard for the Sabbath, less of lawlessness and rioting. Many who fail to recognize personal spiritual need and privilege would realize a distinct loss were religious influence of church and school removed.

PHYSICAL NEEDS

Another need early recognized and met was that of the medical work. No licensed physician within the county, no hospital within the possible reach of scores of families was the situation which met the early workers on their arrival on the field. Such a condition made a strong appeal, and in answer to that appeal there stands a comfort-

able attractive twenty bed hospital, its doors open day and night throughout the year to those who may seek its shelter. An outstanding service of faithfulness and devotion, often taxing physical strength and endurance to the limit, is that of Dr. Esther Mitchell, for seventeen years resident physician. Not limiting her ministry to the hospital, she finds her way into many homes in the community and outlying districts, these visits often necessitating long weary rides back into the hills, and frequent all night vigils. The spirit which has characterized her service through the years is that of the Master, "Sick and ye came unto me".

PROGRESS

Has there been progress? As the mountain traveler looks back to measure his advancement on the upward trail so evidence of progress is often most marked by contrast. With the coming of the Mission School and Church and the enlargement and development of their ministry and service there have come marked changes which can be definitely traced to their influence, direct or secondary. While there may still be found many rude homes, with the low rough chimney, the unpainted exterior, the newspapered walls, homes unattractive and affording little comfort, yet there is a "far cry" from the "One Glass Window" home so vividly pictured by Lucy Furman to the comfortable, attractive homes of the more thrifty and prosperous. While there still remain the narrow, washed ridge roads often nearly impassable after heavy rains, there has come the improved highway, passable during the entire year and along which the latest models may spin, making possible also a daily bus schedule.

What shall we say of difficulties and obstacles? These we may not overlook nor minimize. All along the way these have hindered the progress and discouraged the traveler. Often there is failure on the part of those whom we seek to serve to place proper values and frequently there is evidence of a greater desire for the loaves and fishes than the gifts of greater value which we have to offer. Opposing influences of lawlessness and low ideals, involving severe temptations which our students fear to face as they leave the sheltered life of the Mission School to return to home communities. Frequently the fruitage so earnestly desired is delayed or withheld. Lest we grow negligent there comes the message of the Lord of the Harvest,—"In the morning sow thy seed and in the evening withhold not thy hand" and lest we grow discouraged and faintheartened the reassuming promise,—"My Word shall not return unto me void."

The summits have not yet been reached. There is still the challenge to press onward and upward. To many the door of opportunity has not yet been opened. Little children impatiently waiting for the opportunities which have come to older brothers and sisters. Young people living aimless lives with limited outlook and low ideals. Discouraging poverty and failure on every hand.

All these circumstances and conditions call for greater effort and more devoted service. Shall we fear failure or loss of opportunity? Shall we grow faith-hearted when loss and disappointment overtake us? Shall we complain because of limited resources? Shall we not rather claim the promised power of Him who knows no limitations, whose grace is sufficient for every need.

To the heights not yet attained we press onward and upward. May God hasten the day when education may drive out ignorance and superstition; when improvidence and poverty may give place to thrift and prosperity; when lawlessness may be overthrown and good citizenship enthroned; when disregard for things holy may give way to reverence for God's name, His word, His day, His house. When Christian homes will be established and Christ may rule and reign in the hearts and lives of all.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

In February blanks were sent to every Presbyterial Junior Secretary to be sent out by her to local societies this month. If blanks are not received in due time by any society, kindly inform your Presbyterial Junior Secretary. One new blank is included this year, when for the first time societies will be asked to report on Junior Standards. We hope that no Junior Leader will feel discouraged over the showing made by her society. Several of the points have to do with money and many cannot qualify on all of these. The points in general cover the work each society should be attempting and the report will indicate in some measure the efficiency of our work. Presbyterial Junior Secretaries will record the Junior Standards rating of each society under the column on the Presbyterial blank headed "Standard of Efficiency". Again we urge all to be prompt in sending in reports. Delays cause extra work and much inconvenience to the secretaries who compile the final reports.

MEET OUR ETHIOPIANS

By Agnes H. W. Bancroft, R. N.,
Addis Ababa, Ethiopia.

Work in Addis Ababa is new and, therefore, slow. Although the missionaries have been in their country many years, these natives do not yet feel their need of us. They are content to eat their fiery sauce and large pancake-like *teft* three times a day; even though, by teaching and experience, they know it causes stomach trouble—ulcers of the stomach being a very common ailment. They are content to plow with a crooked stick; to cut grass and grain by hand; to half starve their animals and cruelly treat them and so shorten their lives. They are content to learn English or French, refuse to work with their hands and call themselves educated. They are proud, because they are free from foreign rule; they are suspicious of the white man; they do not want the foreigner and his more efficient way of working. They cheat the foreigner (before the business foreigner cheats them); they are shrewd liars, thieves. Day by day they seem more hostile; they push, mock and often strike the foreign woman if she is unprotected. They jump in the path of the white man's automobile, so as to get his money when they are hurt. They do not want us. "This is our country—this is our custom", they say, "why should we change?"

The missionaries are here for one purpose; namely, to show these proud, arrogant people that they are nothing in God's sight and to bring them to a saving knowledge of Christ Jesus. We must teach these people to know that they need us.

Can we blame them for their prejudice of the white man? I am afraid not! The majority of foreigners come into this country to earn a living. Not only to earn a living, but to heap unto themselves as much of the country's wealth as possible. They cheat the native at every turn and if they have a chance, they treat him cruelly.

It is difficult for the natives to distinguish between the foreigner who comes here for selfish purposes, and the missionaries—many of whom are willing to sacrifice anything that Ethiopia might stretch forth her hands.

When we go to the customs with permits from the proper authorities to get our bandages, gauze, medicine, etc., the officials cause trouble. They are told that three-fourths of the patients receive free treatment, but they refuse to hear, saying, "Why should you get your things in free?"

And, so, the natives become suspicious of us when we take in the sick who are laid at our doors; when we clean dirty, foul sores on the legs and

feet of the lowest and dirtiest people in this country. "Why would they do it?" they ask one another. "Surely they are receiving very high wages for it from their own country which has sent them here to gain our favor and then take our land". "Our old holy books tell us when the foreigner comes into the land like a bird (airplane) then we are to look for trouble for we will come into bondage", they say. But, when they have questioned those who have regained their health in this hospital, they are astonished to learn that the poor are given free treatment and treated kindly.

Agnes H. W. Bancroft.

GUMTESSA, A FAITHFUL ONE

Gumtessa came in contact with the missionaries in Gorei, and for the first time came to know the Lord Jesus Christ as Saviour. After attending services there, he wanted to see the big city of Addis Ababa so, when only a very young boy, he hired himself out to Negadies (native traders) who were travelling here. After reaching Addis Ababa, he attached himself to the missionaries of the Sudan Interior Mission where "he grew in grace and in knowledge of our Lord".

Gumtessa came to us as a helper; he worked in the kitchen and sometimes in the ward. He was always faithful in his work. We noticed that as he fed weak patients, he would also give them the Bread of Life. When his medical work was finished, he would go from bed to bed talking to the patients about the awfulness of sin, and urging them to surrender themselves to God. (These people believe that they are not such bad sinners; that God is merciful and lenient).

When Gumtessa was told to devote all his time to evangelistic work we rejoiced that all the patients in the hospital would hear the Gospel. He was more than we expected a young Christian to be. From bed to bed, he would go, talking quietly to each patient about his soul. This way of talking is very unusual for a native, for as soon as a native learns to read, or is given a place of authority, he usually becomes proud. He loves to stand in the middle of the ward and read in a loud, high-pitched voice and give orders to the help.

For about a year and a half, this unusual native Christian worked for us as evangelist. His work was not confined to the patients, but he was a help to the boys and women on the compound.

One day, there was an errand to do that would take the person who did it about two months to travel to Dessa and back. Only someone who could be trusted must go! Gumtessa and another boy from Surgical Ward, were sent. Our prayers followed them. They got to Dessa to the house of the missionary to whom they were sent and started back to Addis Ababa. A certain part of the country through which they passed is very dangerous on account of the many highwaymen who would take many lives for a mule or a gun. These two boys had both.

It has been almost one year and we have never heard from either of our boys. It is believed that they have been killed.

We thank God many times for Gumtessa's life here in this hospital. We know that he has pointed many to Christ and was a strong influence for good among the help here.

WORKOO—A DISAPPOINTMENT

Not all who receive treatment in our hospital appreciate it.

There was a young man, Workoo, whose abode was situated quite near the only railroad in Ethiopia. One day his foot was hurt by a car and he was carried many miles, by friends, to this hospital. For weeks he suffered and finally it was decided to amputate his leg at the knee. Due

to his run-down condition, the stump took many weeks to heal. During this time he, over and over again, heard the story of salvation. We taught him to read and one would always find him poring over his Bible. We were all happy that this patient came to know the Lord Jesus Christ. He was well enough to go home, but how would he get there, and what would he do when he did get there? He had a wife and baby who needed his support. We asked an offering from the missionaries and our native servants. With this money we fitted him out with a suit of native clothes, *shammah,* blanket and a pair of crutches, and gave him money to ride third-class on the train.

"Alas", he said, "I will have no work when I get home, pray that God will provide it for me."

We collected more money for him to buy a little donkey that would carry wood and he could thereby earn a living. The day before he was to go to the train, he begged to be taken to a hut near the station to thank friends who had taken him in before he came to the hospital. We took him in the Ford (the first car he had ever been in) and how he enjoyed it! He held his Bible close to his heart as he talked about the Lord's goodness to him and heaped thanks upon our heads.

One of the missionaries who was with us said to him, "You are the first man to whom we ever gave money; you have learned of Christ and we are trusting you. Teach your wife, child and friends from this Bible which we have taught you to read". This he promised faithfully to do.

He seemed so sincere, we left him in the hands of his friends who promised to put him on the train. But, he yielded to temptation. He did not go. He spent his money in wicked ways, he was soon in filth and rags, begging by the roadside.

Pray that Workoo will yield to the Holy Spirit "and return unto the Lord, for He will have mercy and abundantly pardon".

Bible Readings

601. John 6:37.
602. John 6:47-51.
603. Psa. 51:17.
604. Psa. 34:18.
605. 1 Cor. 1:27.
606. Acts 4:19.
607. John 8:44.
608. Isa. 55:10, 11.
609. Acts 22:3.
610. Acts 11:26.
611. Where in Paul's writings does he speak of a curse on those who do not keep the law?
612. What does James say about the offense of failing to keep just a little of the law?
613. What conclusion do James and the other aposties come to in regard to the burden of the law to Gentiles?
614. Where is there proof of the **freeness** of the gospel in that it is "whosoever"?
615. Where emphasized that salvation is a **present** blessing—**believeth—hath everylasting life?**
616. Why do people choose darkness rather than life?
617. Where told that without holiness no man shall see the **Lord?**
618. Where told that the **place** of our chief **treasure** shows our love to God?
619. Where told that God's care of even nature should presuppose His care of us?
620. Where told to seek God and His kingdom first to receive His best blessings?

EVENING LESSONS FOR "SERIES NUMBER THREE" TANTA HOSPITAL

1. Growth of sin.—Rom. 1:18-32.
2. Wages of sin—death.—Rom. 6:15-23.
3. God loves sinners.—Luk. 15:11-32.
4. Passover.—Ex. 11:4-7; 12:21-34.
5. Birth of Christ.—Matt. 1:18-25.
6. God's testimony.—Matt. 17:1-8.
7. Testimony of miracle (Palsy).—Mark 2:1-12.
8. The judgment.—Matt. 25:31-46.
9. Christ's interest in lost.—Luke 15:1-10.
10. Crucifixion.—Matt. 27:32-56.
11. Appearance after resurrection.—John 20:19-31.
12. Sinners must repent.—Psa. 51:1-17.
13. Conversion of Saul.—Acts 9:1-22.
14. Happy experience of saved.—John 14:-12-23.
15. Unchanging Word of God.—Rev. 22:6-8, 18, 19.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

CHRISTMAS AT CELILO

From Mrs. T. J. Means of The Dalles, Oregon, comes an interesting account of the Christmas celebration at the little school house where she and Mr. Means are having a little Sabbath School for the Indian children of Celilo Falls. She writes:

"We had a really happy time and an impressive service. The Father surely answered prayer for it was a mild day, the two previous Sabbaths had been bitterly cold and snowy.

"All the mothers and grandmothers and children of the village, with the exception of one mother and her sick baby, were out. Some men came, the Chief himself being one of them. They came in timidly and a little uncertainly. We got tiny chairs for the little children, and tried to make the old folks comfortable and visited with all the babies. One mother had her papoose in a beautiful Indian cradle, all decorated with beads and elk's teeth. (I guess its a cradle, I don't know what they call it). Soon they seemed to feel at ease.

"The Sabbath School children did splendidly. They were so happy and entered into the spirit of the occasion beautifully. They sang 'Jesus Loves Me' and 'Dear Little Stranger', after which we had prayer. Then four of the oldest girls repeated the Twenty-third Psalm from memory. After giving a short talk on why he prized the Bible, Mr. Means presented them each with a Bible as a reward for their work.

"Then holding lighted candles they all sang 'Jesus Bids Me Shine' and repeated three Bible verses they had memorized. Mr. Means then gave a little talk on 'The Angel's Announcement to the Shepherds', the Christmas picture on the lesson picture-roll. After this Rev. Luther gave an illustrated chalk-talk on the first Christmas tree—The Cross. With the girls leading we all sang the closing number, 'Silent Night! Holy Night!' The Indians were so attentive. You could feel God's presence in the room —'twas a blessed experience.

"They so enjoyed the gifts and treat. There was an abundance of both. We sent home with them treats to any who were not present, remembering especially the sick baby and mother. The Indians all seemed so happy when they left. They smiled and when we told them to come again they thanked us—so different from when they came in. One little girl very shyly and sweetly slipped a tiny package into my hand—a string of beads which she had made. A squaw, quite to my amazement held out a bag and said, 'You have it'. The front of the bag has a seven-point buck's head designed in beads. I don't think it is new, nor that she brought it intending to give it to me. (I prize it the more because of that). But she seemed to want to express her feelings.

"I think Sabbath afternoon at Celilo made this about the happiest Christmas I can remember. We very much enjoy the work. I believe God is going to answer prayer and definitely save some of these people."

A teacher among Indians wrote: "For a long time I was in doubt what I should do. Today, in this government Indian school, I have 100 young Indians in my classes in the regular day school and Sunday School. I have found my life work and when I see their eager brown faces looking into mine, I am thrilled at the opportunities to lead them into better ways".

Missionary Review of the World.

Prayer Groups

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

It is a matter of great rejoicing that our Tuesday Prayer Group List now contains one hundred and seven groups meeting from coast to coast, a great host of women taking "a time apart" for prayer. We feel there are probably others unreported, we know there are a large number of prayer circles meeting and we are confident that many, many women are on their knees in daily prayer. So many letters bear testimony to the great blessing that comes from participation in a prayer group. One such says, "No doubt whatever, the time is time well spent and not once have I come away from one of these meetings disappointed, but feeling the very presence of God with us." These times are training times for many who have never prayed in public before who find in this smaller number and more intimate atmosphere an incentive to voice their petitions aloud. A correspondent wrote, "We are trying to enlist our women to enter into a deeper prayer life. I think we have made a step forward this year for we have some of our members offering prayer who never prayed in a meeting before."

It may be of interest to others to give a few items concerning the way in which some groups carry on their meetings. One correspondent tells how her group selects leaders—"We elect a leader for three months taking the women alphabetically, then that leader picks out a leader for each meeting also alphabetically. That gives each one a chance to lead and promotes interest." Another says, "I have the pictures of the missionaries which I take to the meetings and we seem to have a closer contact with them as we look on their faces." Philadelphia Presbyterial has a very active presbyterial group. The correspondent writes of it, "We have from thirty to forty every month. I am chairman and have three women on the committee and a secretary-treasurer. We arrange the meetings for each month and have a different church take charge. We have programs printed which I mail to each president who distributes them to the members of her society." The program mentioned is most attractive and quite an unusual feature for a prayer group.

Among the letters received from the correspondents there was a question asked in one letter and, strangely enough, answered in another. The question in the one letter was, "Why not enroll shut-ins as Prayer Group correspondents?" The question had occurred to the writer because at one of the meetings of her group a visitor, who had not been active in her Christian life, went home determined to take up church activity again. A severe illness overtook her just at this time making it doubtful whether she will ever leave her home again. As soon as she was able to use her pen, she wrote asking if she might be included in the group. She has great joy in lying in bed recalling to memory verses of Scripture, and praying. So the thought came of using these as correspondents so that they on their beds might have a place and a work that would link them up and make them feel a part of the work again. Then came a letter concerning the St. Charles, Iowa, group. "Mrs. W. R. Pilmer is the one who organized the group and it meets in her home. You may be interested in knowing that Mrs. Pilmer, who was for a number of years connected with our Freedmen's Missions at Chase City, is now a shut-in because of a serious automobile accident two years ago. She feels this is one way in which she can help the cause." Another letter told of the way in which another shut-in shared in the group,

by having the group come to her home when she could not go out to it. These shut-ins shame us who have health and the opportunity of every privilege of attending unhindered.

The list of groups has just been printed and sent out to secretaries, correspondents and missionaries. If there is any one who is interested in having a copy of the list the secretary will be glad to send it on receipt of a three cent stamp. The leaflets, "Prayer Groups and Prayer Circles," "Prayer Groups", and "How to Use The Prayer Cycle" will be found very helpful. They are free for postage.

Literature Department

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY 1932—1933

Rainbow Empire (adult-foreign)—one to four copies sent to one address, 70 cents each, postpaid; five or more copies to one address, 65 cents each, postpaid; books called for personally, 65 cents each.

How to Use "Rainbow Empire", 15 cents each.

The Up-Trail (junior-foreign), 40 cents per copy. *How to Use,* 15 cents each. Tickets for the trip, 1 cent per strip. Every junior needs a ticket.

Facing the Future in Indian Missions (adult-home), 60 cents in paper. $1.00 in cloth.

Leaders Manual for "Facing the Future", 25 cents.

Many Moons Ago and Now (junior-home), 75 cents in paper. Directions for leaders are included in the text.

American Indian Picture Sheet, 25 cents.

SUPPLEMENTARY MATERIAL

We ask you again to refer to your January number of the *Womens Missionary Magazine* for announcement of supplementary material for Indian Mission study and programs. Note this, please: Our supply of the leaflet, "The Native People of the United States—Questions and Answers" is exhausted and will not be reprinted in its present form.

DRAMATIZATIONS

These simple dramatizations have been requested by different local societies or by our departmental program builders:

For Indian Programs:

"Where the Trails Cross"—One act play of Navajo life, 15 cents.

"Two Thousand Miles For a Book"—three acts, 25 cents.

"Pueblo Pioneers",—Indian life in the South-west, one act, 25 cents.

"The Hogan Beneath the Sunrise",—three women characters, 25 cents.

"Indian Friendship"—for young people, in two scenes, 25 cents.

"The Old Order Changeth"—three acts, seventeen characters, 10 cents.

Indian Tableaus; twelve simple tableaus with a reading to accompany each, 15 cents per copy, three for 35 cents.

For Stewardship Programs:

"What Shall I Render"—5 characters, one act, 5 cents.

"The Stewardship Pie"—3 cents.

To Junior Leaders:

A delightful "Children's Service of Worship" has been prepared by Margaret Applegarth, Mary Moore, and Frances S. Riggs. While it was intended primarily for a Day of Prayer service, it is appropriate for any service the year round. It comes printed on three different colors of paper and each order will be filled in the three colors. The juniors will like the service and they will love the pretty colors. 50 cents per 100.

PROGRAM FOR WOMEN'S AND YOUNG WOMEN'S SOCIETIES---April 1933—March 1934

TEXT BOOKS

Home Missions—THE CHRISTIAN MISSION IN AMERICA—By Hugh T. Kerr.
Foreign Missions—THE NEVER FAILING LIGHT—By James H. Franklin.
For the Devotional Period A Bible Study "The Missionary Message of the Bible".

APRIL
STEWARDSHIP

Praise Service and Bible Study.
Prayer Cycle: 2nd Day.
Suggested Topics:
The Meaning of Christian Stewardship.
Stewardship Finding its Place.
Re-Viewing Stewardship.
"Try Me".
"How Much Owest Thy My Lord?"

MAY
THE CHRISTIAN HOME

Praise Service and Bible Study.
Prayer Cycle: 28th, 29th Days.
Suggested Topics:
"Christ is the Head of this Home".
Forces that Hinder and Help.
Save the Children.
Outside the Gate.

JUNE
"THINKING BACKWARD—LOOKING FORWARD"

Praise Service and Bible Study.
Prayer Cycle: 1st, 30th Days.
Suggested Topics:
Mothers and Daughters.
Our Heritage—History of the W. G. M. S.
The Use of our Heritage—The Seven Departments.
Our Bequest.

JULY
THE YEAR OF JUBILEE

Praise Service and Bible Study.
Prayer Cycle: 11th, 31st Days.
Suggested Topics:
Reminiscences of Pioneers.
Reminiscences of Missionaries.
Stories our Mothers Told Us.
"Old Prints".

AUGUST
THE ANNUAL REPORT

Praise Service and Bible Study.
Prayer Cycle: 3rd, 17th, 25th Days.
Suggested Topics:
Jubilee Echoes.
The Challenge of the Jubilee.
Notes of Encouragement.
Shall we go Forward?

SEPTEMBER
THE CHRISTIAN MISSION IN AMERICA

Praise Service and Bible Study.
Prayer Cycle: 7th, 8th, 12th Days.
Suggested Topics:
The Gospel Today.
"We must Speak".
The Faith of our Fathers.
Our Faith.

OCTOBER
THE CHRISTIAN MISSION IN AMERICA

Praise Service and Bible Study.
Prayer Cycle: 9th, 13th Days.
Suggested Topics:
The Expansion of the Gospel.
A Ministry of Love.
Bridging the Generations.
"We Throw the Torch".

NOVEMBER
THE CHRISTIAN MISSION IN AMERICA

Praise Service and Bible Study.
Prayer Cycle: 10th, 14th Days.
Suggested Topics:
What is Right with the Church?
The Resources of the Church.
The Message of the Church.
The Service of the Church.

DECEMBER
THE NEVER FAILING LIGHT

Praise Service and Bible Study.
Prayer Cycle: 4th, 15th, 16th, 21st Days.
Suggested Topics:
The Light that will never Fail.
The Basis of Brotherhood.

JANUARY
THE NEVER FAILING LIGHT

Praise Service and Bible Study.
Prayer Cycle: 5th, 18th, 22nd Days.
Suggested Topics:
Modern Trends toward Paganism.
The Cause of the Common Man.

FEBRUARY
THE NEVER FAILING LIGHT

Praise Service and Bible Study.
Prayer Cycle: 6th, 19th, 23rd, 24th Days.
Suggested Topics:
Process of Development and Enlargement,
In India,
In Egypt,
In Sudan,
In Ethiopia.

MARCH
THE NEVER FAILING LIGHT

Praise Service and Bible Study.
Prayer Cycle: 20th, 26th, 27th Days.
Suggested Topics:
Looking Ahead in Christian Missions,
In India,
In Egypt,
In Sudan,
In Ethiopia.

This program is incomplete and subject to some slight changes because the Mission study text books are not yet published and the outlines sent to us are "subject to change".

The completed programs, in Jubilee color, will be ready for distribution within a few days. Please send orders at once to THE WOMENS MISSIONARY MAGAZINE, XENIA, OHIO.

Treasurer's Report for October and November 1932

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Legacies	Miscellaneous	TOTAL
Albany			100.00																100.00
Allegheny	732.00	1370.00	350.00	80.00	201.00	12.00		10.00	67.00					16.00	6.00				2844.00
Arkansas Valley	1.00	290.00	1.00	1.00	1.00	1.00		7.00	1.00						1.00				304.00
Beaver Valley	68.00	637.00	63.00	35.00	59.00	15.00	3.00	20.00	14.00	14.00				16.00	9.00				953.00
Boston		200.00																	200.00
Butler	231.00	244.00	105.00	18.00	34.00	18.00		10.00	18.00					10.00	19.00				707.00
Caledonia	49.00	90.00	49.00		25.00														213.00
Cedar Rapids	1.00	128.00		33.00				5.00						1.00					168.00
Chartiers	15.00	462.00	201.00	3.00	13.00	1.00		33.00	5.00	3.00				6.50					742.50
Chicago	73.00	78.00	36.00	6.00	7.00	3.00		8.00	10.00	.50	1.00	1.00	1.00	1.00	9.00				234.50
Cleveland	15.00	200.00	40.00		6.00	8.00		21.00						2.00	5.00				297.00
College Springs	6.00	346.00	5.00	4.00	3.00	3.00	8.00		1.00	2.00	3.00								381.00
Colorado	22.00	136.00	5.00	3.00	4.00														170.00
Concordia	10.00		5.00	3.00	4.00														22.00
Conemaugh	4.00	210.00	3.00	4.00	1.00	1.00	4.00		1.00	2.30				1.90	1.00				233.20
Des Moines		100.00																	100.00
Detroit	44.00		44.00	15.00	20.00	15.00													138.00
Hudson	100.00	305.00	45.00	10.00	16.00	2.00	25.00	6.00	3.00					1.00	3.00				516.00
Idaho	3.00	14.00	2.00			1.00	6.00		1.00	1.00				2.00	1.00				31.00
Indiana	1.00	67.00	19.00	1.00	6.50				1.00										95.50
Indiana Northern	3.00			3.00			3.00				2.00	2.00	2.00	1.00					16.00
Kansas City	71.00	130.00	22.00	17.00	17.00	1.00			5.00					6.00	6.00				275.00
Kiskiminetas	59.00	62.00	23.00	11.00	6.00	11.00		22.00	15.00	1.00	15.00			6.00	10.00				241.00
Los Angeles	74.00	400.00	79.00	74.00	88.00	46.00	2.00	21.00	54.00					6.00	22.00				866.00
Mansfield	21.00	94.00	16.00	16.00	20.00	5.00			6.00						4.00				182.00
Mercer	40.00	130.00																	170.00
Monmouth	1.00	197.00	1.00	1.00	6.00	2.00			3.00		1.00			2.10	3.00				217.10
Monongahela	73.00	1966.00	400.00	56.00	160.00	42.00		86.00	27.00	40.00				46.00	50.00				2946.00
Muskingum		12.50						11.00											23.50
Nebraska	5.00	180.00	17.00	5.00	5.00	1.00			1.00						3.00				217.00
Ohio First	33.00	200.00	40.00	8.00	13.00			6.00		4.25									304.25
Oklahoma	75.00																		75.00
Oregon	2.00	120.00	7.00		1.00	1.00			8.00	4.00				4.00	3.00				150.00
Philadelphia	285.00	250.00	300.00	35.00	25.00	20.00	10.00	45.00	30.00	35.00				25.00	10.00				1070.00
Rock Island	1.00		1.00				1.00												3.00
San Francisco	22.00	167.00	17.00	8.00	3.00	3.00	1.00		3.00					2.00	3.00				229.00
Spokane	8.00	10.50	2.00	7.00	2.00	1.00								2.00					32.50
Steubenville	115.00	288.00	24.00	22.00	25.00			67.00	25.00	8.00				1.00	1.00				576.00
Texas		31.00																	31.00
Uncompahgre	15.00	30.00																	45.00
Westmoreland	54.00	1609.00	99.00	35.00	51.00	10.00	3.00	6.00	30.00	15.00				14.00	13.00				1939.00
Xenia	75.00	180.00	75.00	27.00	33.00	10.00		38.00	7.00	5.00	20.00			6.00	14.00				490.00
Warm Springs Cong.	4.00		4.00	5.82	4.00														17.82
Coraopolis Cong.		100.00																	100.00
First Los Angeles Cong.		132.00																	132.00
W.M.S. & Y. W. M. S. New Wilmington Cong.		400.00																	400.00

| | | |

Tributes

MRS. J. C. WIXOM

The Women's Missionary Society of the Rock Prairie United Presbyterian Church desires to pay tribute to the memory of Mrs. J. C. Wixom who was called to her heavenly home on Wednesday, December 14, 1932.

She was ever most loyal to her home and to her church, and most faithful in attendance upon the meetings of the Missionary Society. Her courage, optimism and self-sacrifice were an inspiration to those who knew her.

To her bereaved family we extend our heart-felt sympathy and we commend them to Him Who is abundantly able to comfort.

Committee.

MRS. MYRTLE WELTON

The Young Women's Missionary Society of the United Presbyterian Church of Amoret, Missouri, wishes to pay loving tribute to the memory of Mrs. Myrtle Welton, who was called to her eternal home January 12, 1933.

She was the second member of our society to be called home since its organization in 1913.

We shall miss her warm greeting and cheery smile but her courage and faith will remain an inspiration to all who knew her.

We extend our sympathy to her brothers and commend them to the Master Whom she loved and served.

Mrs. Hugh Smith,
Mrs. B. W. Sheperd,
Mrs. R. R. Hamilton.

MRS. MARY COLLINS

The Women's Missionary Society of the United Presbyterian Church of Chester, W. Va. pays this tribute of love to the memory of Mrs. Mary Collins who was called Home, March 17, 1932.

She was most loyal to her Master and untiring in her work for Him. Her influence as a teacher of young women and as a Christian leader has left its imprint for good on the lives of many.

We mourn her loss but rejoice in the assurance that she has heard the Master's "Well done, good and faithful servant."

Mrs. J. T. Vorhis,
Mrs. Albert Shaw.

MRS. MARY CRAWFORD GRAHAM

Out of respect for her memory, and desirous of giving expression to their sense of loss, the Women's Missionary Society of Andes, N. Y. records the death, on Monday morning, October 17, 1932, of Mrs. Mary Crawford Graham. The deceased had attended church services the morning before word of her having passed away became known.

Practically a life-long member of the Church, and a faithful member of the Missionary Society, Mrs. Graham was loved and respected by all who knew her on account of her consistency and zeal, and the Society of which she was so long a member wishes to express the sense of loss which is theirs, and their grateful appreciation of her Christian life and usefulness.

Especially would they remember her faith in and devotion to Christ as her Saviour and King. Writing to the Thessalonians Paul said, "We shall sleep in Jesus"—"We shall be put to sleep by Jesus", as a mother puts her child to sleep is Paul's meaning—and we commend those of her relations who remain to the deep consolation these words contain.

Mrs. G. A. Forbes,
Miss Ella Turnbull.

MRS. EVA BALDWIN

We, the members of the Gleaners' Missionary Society of the 2nd U. P. Church, New Castle, Pa., hereby express our sorrow and esteem for one of our faithful members, Mrs. Eva Baldwin, who so quietly and peacefully departed from this world on December 24, 1932.

WHEREAS, It was the wish of our heavenly Father in His wise providence to take from this earth, by death our faithful co-worker, Mrs. Eva Baldwin, be it

Resolved, First—That we recognize anew the divine sovereignty over us, which gave us so faithful a life of service in the activities that stood for the better things in life. Who can measure such a character as hers? She loved her God and her church, and whether in health or in sickness, she served most faithfully. She fought the good fight, she kept the faith, and may her memory inspire us to a fuller and more faithful life.

Second—That we extend to her husband, her parents and sisters and brother our sincere sympathy in this time of their bereavement, and commend them to the heavenly Father of us all.

Third—That a copy of these resolutions be sent to the **Christian Union Herald** and to **The Womens Missionary Magazine,** and that one be recorded on the minutes of this organization.

Miss Edna McClaren,
Mrs. S. R. Wilkinson,
Mrs. Olive Marshall.

MRS. FRANK SKILLINGS

Mrs. Frank Skillings (Margaret Campbell), a loyal and faithful member of the United Presbyterian church, Clifton, Ohio, died at her home Thanksgiving morning, 1932.

To a marked degree she was helpful to others, in her home, church and community.

Margaret Rife.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Kathyrn Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Rebecca Jean Black, 1921 ..... Sialkot
Miss N. Addaline Brandon, 1931 ..... Badomali
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1913 ..... Lyallpur
Miss Betsy Fleming, 1913 ..... Sargodha
Miss Ella M. Gordon, 1898 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sangla Hill
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893 ..... Rawalpindi
Miss Mary E. Logan, 1891 ..... Gujranwala
Miss Glendine Lundquist, R. N., 1932 ..... Rawalpindi
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 ..... Sialkot
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Mary R. Martin, 1890 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Rawalpindi
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Helen C. Sharp, M. D., 1932 ..... Rawalpindi
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... Zafarwal
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely, 1911 ..... Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 .....
.....231 Franklin St., Slippery Rock, Pa.
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Roma B. Beatty, 1909, 400 W. 44th St..
..... Shadyside, Ohio.
Miss Marie E. Cash, R. N., 1926 .....
.....2061 Cornell Rd., Cleveland, O.
Miss Henrietta Cowden, 1905 ..... Quaker City, O.
Miss Mary F. Lincoln, R. N., 1920 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 .....
.....R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 .....
.....138 Steel St., Cambridge Springs, Pa.
Faith W. Reed, M. D., 1926 .....
.....49 North Ave., Washington, Pa.
J. P. Simpson, M. D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 ..... R. D. 5, Robinson, Ill.
Miss Eleanor Maconachie, R. N., 1909 .....
c-o Rev. D. H. Maconachie, "The Manse"
.....Hollywood, County Down, Ireland.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, ...
.....211 Mamillah Road, Jerusalem

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Leota Cabeen, 1909 ..... Benha
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Gudrun C. Estvad, 1925 ..... Tanta
Miss Lucia Dwight, 1919 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta G. French, 1925 ..... Assiut
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1918 ..... Benha
Miss Bernice Knowles, 1932 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Ruth McCleery, 1931 ..... Cairo
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1928 ..... Cairo
Miss May E. McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R. N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Helen May Walker, 1930 ..... Alexandria
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Margaret A. Work, 1924 ..... Cairo
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, 1918, ... Americus, Kansas
Miss Elsie French, 1909, c-o Mrs. W. J.
French, 924 S. 10th St., Escanaba, Mich.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926, 960 Third Ave.,
.....Los Angeles, Calif.
Miss Dora B. Mason, 1918, 1003 Milton, St.,
.....Wilkinsburg, Pa.
Miss Mary L. Thompson, 1917 ..... Tarkio, Mo.
Miss Ida B. Whiteside, 1913 .....
.....Salem Street, Greenwich N. Y.

SUDAN

Miss Mary E. Coie, 1919 ..... Khartum North
Miss Una Coie, 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasir
Miss Aulora R. McIntyre, 1911 ..... Omdurman
Miss Mary Jane McKnight, 1922 .... Khartum North
Miss Marguerite McClellan, 1926 .... Khartum North
Miss Ruth M. Parks, 1930 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Khartum North

NOW IN THIS COUNTRY

Miss Esther Minta Ganter, 1928 .....
....709 Prospect Ave., So. Pasadena, Calif.
Miss C. Blanche Soule, R. N., 1921 .....
6817 Cresheim Rd., Mt. Airy, Phila. Pa.
Miss Frances Turk, R. N., 1921, 823 E. Hutchin-
.....son Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 .. Addis Ababa
Miss Dora B. Arveson, R. N., 1930 .... Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ..
..... Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gore
Miss Isabel Blair, 1922 ..... Sayo
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1923 ..... Gore
Miss Florence D. White, 1923 ..... Addis Ababa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
*Mrs. J. H. Boyd .....Tanta
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Rev. and Mrs. Dalton Galloway .....Beni Suef
Dr. and Mrs. H. K. Giffen .....Assiut
Rev. and Mrs. L. A. Gordon .....Alexandria
*Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
*Dr. and Mrs. L. M. Henry .....Cairo
Dr. and Mrs. W. W. Hickman .....Assiut
Mr. and Mrs. F. S. Hoyman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamieson .....Fayoum
Rev. and Mrs. W. B. Jamison .....Mansoura
Rev. and Mrs. H. E. Kelsey .....Cairo
Dr. and Mrs. F. C. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. A. A. Thompson .....Assiut
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Whitcomb .....Assiut

ON FURLOUGH

Mr. and Mrs. Ewing M. Bailey, Frenchburg .....School, Frenchburg, Ky.
Dr. and Mrs. R. W. Caldwell, 87 Sherman .....St., Hartford, Conn.
Dr. and Mrs. H. L. Finley, Lakeside Ave., ...New Concord, Ohio
Rev. and Mrs. W. P. Gilmor, R. R. 5, Box 195a, ...Fresno, Calif.
*Rev. S. G. Hart, D. D., ...New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, ...542 N. Bever St., Wooster, O.
Dr. and Mrs. N. D. McClanahan, ...99 Claremont Ave., New York, City
Dr. and Mrs. R. T. McLaughlin, ...87 Sherman St., Hartford, Conn.
Mrs. C. A. Owen, 618 S. 2nd Ave., ...Washington, Iowa.
Rev. and Mrs. J. A. Pollock, 3944 Grenet St., ...Pittsburgh, N. S., Pa.
Dr. and Mrs. M. S. Roy, Lakeside Ave., ...New Concord, Ohio
Rev. and Mrs. R. C. Shaub, 29 Alexander St., ...Princeton, N. J.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Woodstock School, ...Landour, Mussorie
Rev. and Mrs. J. C. Alter .....Zafarwal
*Mrs. W. T. Anderson .....Sialkot
Dr. and Mrs. M. M. Brown .....Sargodha
Dr. and Mrs. J. G. Campbell .....Pasrur
Dr. and Mrs. H. C. Chambers .....Rawalpindi
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. J. H. Colvin .....Gurdaspur
Rev. and Mrs. Osborne Crowe .....Sialkot
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Rawalpindi
Rev. J. C. Heinrich .....Shiekhupura
Rev. and Mrs. J. A. McArthur .....Sargodha
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. Gregory Martin .....Taxila
Rev. Robert Maxwell .....Rawalpindi
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. Paul A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
Rev. and Mrs. H. S. Nesbitt .....Sialkot
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth R. Porter, R. N. .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
*Rev. T. L. Scott, D. D. .....Gujranwala
Mr. and Mrs. C. A. Stewart .....Dhariwal
Dr. and Mrs. H. J. Stewart .....Gujranwala
Rev. J. H. Stewart .....Pathankot
Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield .....Gujranwala

ON FURLOUGH

*Rev. J. S. Barr, D. D., ...New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 Elm St., ...Oberlin, Ohio
Rev. and Mrs. E. C. McConnelee, LaJara, Colorado
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Robert Maxwell, ...New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, R. D. 1, ...Cambridge, N. Y.
Mrs. J. H. Stewart, 707 W. Park Ave., ...Waterloo, Iowa
Dr. and Mrs. R. R. Stewart, 99 Claremont Ave., ...New York City

THE SUDAN

Rev. and Mrs. W. J. Adair, ...Nasser, Sobat River
Rev. and Mrs. J. L. Anderson, ...Omdurman
Dr. and Mrs. T. F. Crabbe, ...Nasser, Sobat River
Rev. and Mrs. Leander Finley, ...Khartum
Rev. and Mrs. J. A. Heasty, ...Doleib Hill, Malakal
Mr. J. P. McKnight, ...Khartum
**Rev. and Mrs. Glenn P. Reed, ...Khartum
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River
Dr. G. A. Sowash, ...Doleib Hill, Malakal
Dr. and Mrs. L. B. Ulsh, 58 Doughty St., ...London, W. C. 1, England

ON FURLOUGH

Mr. and Mrs. H. D. Finley, ...New Alexandria, Pa.
Mr. and Mrs. H. B. Gephardt, R. R. 1, ...Breckenridge, Garfield Co., Oklahoma
Mrs. J. P. McKnight, 2010 Green St., Allentown, Pa.
Rev. and Mrs. R. F. Shields, 337 N. McKean, St., ...Butler, Pa.
Mrs. G. A. Sowash, ...New Wilmington, Pa.

ETHIOPIA

Rev. and Mrs. B. B. Buchanan, ...Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty, ...Gorei, via Addis Ababa
Dr. and Mrs. J. S. Maxwell, ...Sayo, via Gambela, The Sudan
Dr. and Mrs. A. W. Pollock .....Addis Ababa
Mr. Fred L. Russell .....Addis Ababa
Mr. and Mrs. Phil West, ...Sayo, via Addis Ababa, The Sudan
Dr. and Mrs. H. J. Wilson, 8 Meadway Court, ...Golders Green, London, England

ON FURLOUGH

Dr. and Mrs. Stuart Bergsma, ...5733 Hadfield Ave., Phila. Pa.
Mr. and Mrs. D. C. Henry, 616 W. North Ave., ...N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 2120 Letsche St., ...N. S., Pittsburgh, Pa.
Mrs. Fred L. Russell, ...Grandview, Wash.

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* Retired from active service.
** Honorary Missionaries.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

THE CHRISTIAN HOME

Blest the man who fears Jehovah
Walking ever in His ways;
Thou shalt eat of thy hands' labor,
And be happy all thy days.
Like a vine in fruit abounding
In thy house thy wife is found;
And like olive plants, thy children,
Compassing thy table round.—Psalm 128.

The ideal family circle is pictured by Burns in "The Cotter's Saturday Night".

"This night his weekly moil is at an end;
Collects his spades, his mattocks, and his hoes,
Hoping the morn, in ease and rest to spend
And weary o'er the moor, his course does homeward bend."

His children, those who had been helping their farmer neighbors and, also the little ones, were there in the home, helping mother and ready to give him a joyous greeting. After their simple supper, before the evening family-worship he admonished the bairns:

"And oh, be sure to fear the Lord always!
And mind your duty, duly morn and night,
Lest in temptation's path ye gang astray,
Implore His counsel and asserting might.
They never sought the Lord in vain
That sought the Lord aright."

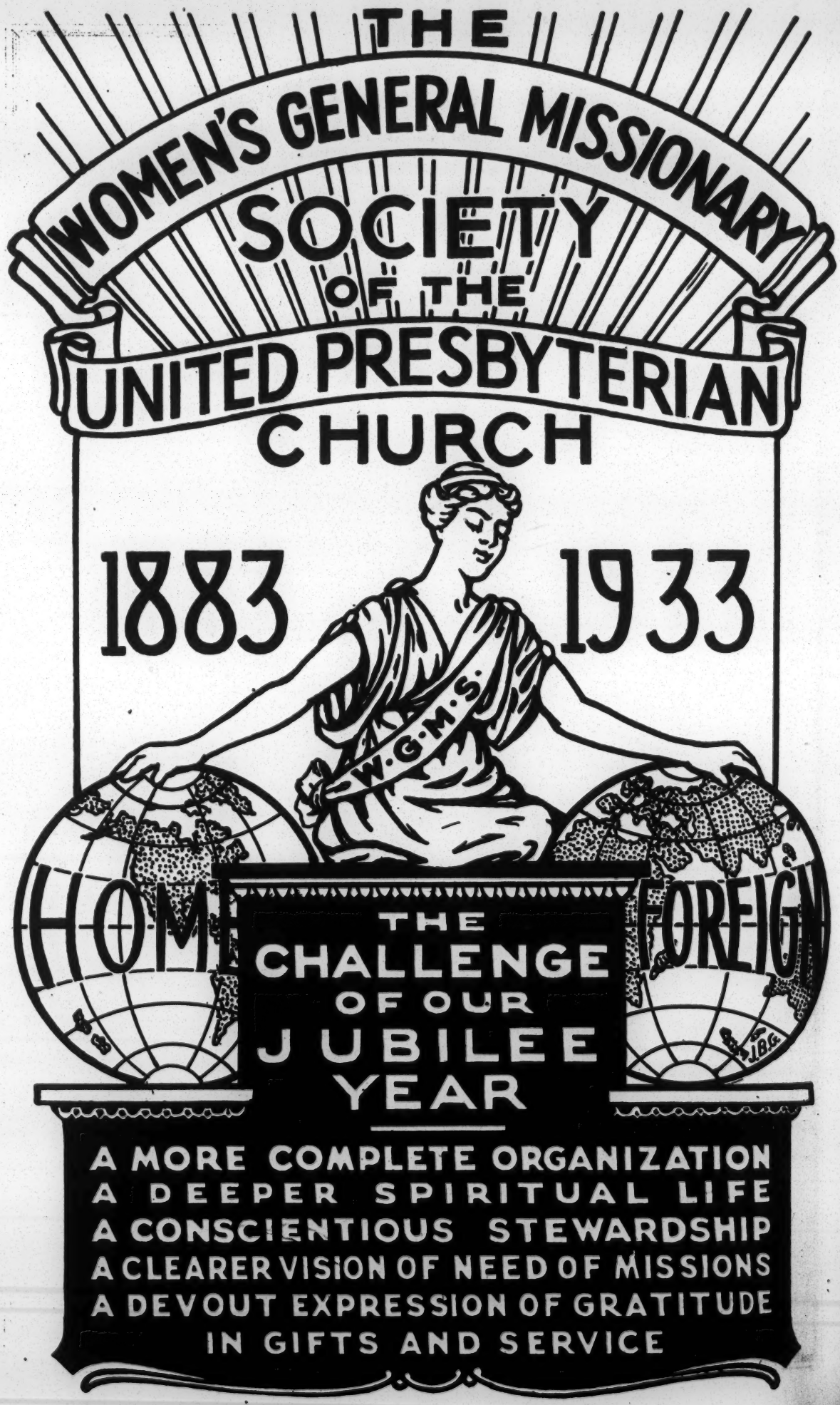
In Pioneer times when the chores were done by father and the boys, and the household tasks were finished by mother and the girls; they gathered around the fire, with perhaps a Grandmother, or Grandfather in the group. One would get the Bible, father would read aloud; then all would kneel while father prayed. (A psalm was usually sung in the morning-worship,) All this before the children were tucked in bed. Someone asks the question, "Whoever has family-prayers nowadays?"

"The home is the hope of the nation;
The old-fashioned home of the past,
Where the parents built for the future
And children learned truths that would last.
The altar of prayer was each morning
Attended by all who were there,
And God and the Saviour were honored,
With happy thanksgiving and prayer."

Years ago my grandfather told me about reading aloud to his family when "Uncle Tom's Cabin" was appearing serially in their newspaper, and what a great event it was when the next installment came, and everyone listened to the reading. Boys and girls brought up with those surroundings had literary taste and vision. (How about the boys and girls of today who are in the whirl of moving pictures, which children patronize without supervision?) From this kind of stock were sprung Hawthorne, Whittier, Irving, Longfellow, Holmes, Prescott, Lowell, Harriet Beecher Stowe, Louisa M. Alcott, Harriet P. Spofford, and others of that noble band. That was the Golden Age of Home Life in America.

"I plead for return of the old-fashioned home,
Where children were taught of their God;
Where children and parents together,
The path to their church service trod.
The return of the old-fashioned home life
Is safe-guard for children today—
The only sure hope of the future
To keep them from going astray."

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.


THE
WOMEN'S GENERAL MISSIONARY
SOCIETY
OF THE
UNITED PRESBYTERIAN
CHURCH
1883
1933
W.G.M.S.
HOME
FOREIGN
THE
CHALLENGE
OF OUR
JUBILEE
YEAR
A MORE COMPLETE ORGANIZATION
A DEEPER SPIRITUAL LIFE
A CONSCIENTIOUS STEWARDSHIP
A CLEARER VISION OF NEED OF MISSIONS
A DEVOUT EXPRESSION OF GRATITUDE
IN GIFTS AND SERVICE